

ARGUMENT
OR A
TREATISE
OF
SELF-DENIAL

WHEREIN
The Necessity and Excellency
of it is Demonstrated;

WITH
Several Directions for the practice of it.

By THEOPHILUS POLWHEILE, M. A.
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Cambridge, now Teacher of the
Church at Teveton in Devon.

Luctare contra teipsum maximum hostem.
Luther ad Romanos.

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THE
TREATISE
OF
SELF DENIAL

BY
THE
REV. JAMES
OF A

SEVERAL DISCOURSES
ON THE
NATURE AND
USE OF

THE
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TO THE
RIGHT WORSHIPFUL
The Major, Recorder, Aldermen,
Common-Council, and the rest of
the Citizens of the Ancient City of
CARLILE,

THEOPHILVS POLWHEILE

Presenteth this his Treatise of

SELF-DENIALL,

PARTLY

As an expression of his reall and
unfeigned Thankfulnesse for the
many favours which hee received

(both while he was a

STUDENT in the Univerfity, and afterwards a
PREACHER

in their CITY) from divers of them:

BUT CHIEFLY

As a Testimony of his exceeding
great and earnest desire of the
Spiritual and Eternal good
of THEM all.

A 2

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R. B. Dickinson Jan. 1935 Cat. 457 # 1822 10/6 (2472)

To the Readers,
Those especially of my present
Congregation in
Truro.

Neither this Treatise,
Readers, may come to
the hands of any that are
professedly Infidels, I
know not; possibly it
may; for I have heard that there are
such, not only abroad, in India and Tur-
key, but at home, even here in Eng-
land; however that it will come to the
hands of many that are really Infidels, I
doe somewhat more than believe. Wee
have multitudes that cry out, and that
justly, against those that deny the Au-
thority of the Scriptures, but doe not
consider, that the crime whereof they
accuse others may as justly be laid to their
owne charges, for whereas in words they
doe acknowledge it, in works they doe
deny it, being abominable and disobedi-
ent,

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ent, and to every good work repro-
bate, 1st. 16. There is a palpable
contradiction to the Principles of Chri-
stianity, in the (1st) principles and pra-
ctices of many, Not to say the most of
those that profess themselves Christians,
(2^d) witness the unrighteousness, forni-
cation, wickedness, covetousness, wati-
tiousness, ^{murder}, debate, deceit, ^{malice}, whispering,
back-biting, hating of God, despising-
ness, pride, boasting, inventing of evil
things, disobedience to Parents, Cove-
nant-breaking, want of natural affecti-
on, implacableness, unmercifulness,
Rom. 1. 29, 30, 31. theft, sacrilege,
Cha. 2. 21, 22. recompencing evil for
evil, Cha. 12. 17. rioting, drunken-
ness, chambering, wantonness, Cha. 13.
12. Idolatry, adultery, effeminateness,
sodomy, reviling, extortion, 1 Cor. 6. 9.
Witch-craft, hatred, variance, emula-
tions, wrath, strife, seditions, beresies,
revellings, Gal. 5. 21. filthiness, foolish
talking, feasting, Ephes. 5. 4. blas-
phemy, filthy communication, Col. 3. 8.
idleness, wandering about from house to
house, railing, 1 Tim. 4. 13. doing a-
bout questions and strifes of words, per-

(a) Some
think Or-
thodox and
right opini-
ons to be a
plea for a
loose life,
whereas
there is no ill
course of
life, but
springs from
some false
opinion.
Sibbs Souls
Conflict, c.
13. 207.

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verse disputings, cha. 6. 4, 5. love of money, vers. 10. self-love, unthankfulness, unholiness, truce-breaking, false accusing, incontinency, fierceness, despising of those that are good, treachery, headiness, high-mindedness, loving of pleasures more than God, 2 Tim. 3. 2, 3, 4. unruliness, vaine talking, deceiving, Tit. 1. 10. purloyning, cha. 2. 10. partiality, despising of the poore, Jam. 2. 4, 6. cursing, cha. 3. 9, 10. swearing, cha. 5. 12. scoffing, 2 Pet. 3. 3. loving to have the prebeminence, Joh. Epist. 3. v. 9. despising of Dominion, speaking evil of Dignities, Jude, ver. 8. feeding at Feasts without feare, ver. 12. murmuring, complaining, speaking great swelling words, having mens persons in admiration because of advantage, ver. 16. and such like, the reigning sins of some of all sorts, even of some that have as compleat a forme of godlinesse as the best, 2 Tim. 3. 5. so that there is no other difference betwixt the grossest Anti-Scripturists, as Familists, Ranters, &c. and many of those that seeme to be their greatest adversaries and opposers but in words only; in words indeed they contradict each other, but

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but what the one says, the other thinks; though I will not affirm it of all these, yet of many of them I dare be bold to say it, that notwithstanding they can talke gloriously, and earnestly contend for the true Religion whereof they professe themselves to be, yet they doe not beleve the truth of their religion. If it should bee here, as it is frequently elsewhere demanded, how can this be, seeing they profess as they doe; they say they beleve the Scriptures to be the Word of God, and if any should say otherwise, they would be ready to offer him the Combate, or call a-loud to the Magistrate for the severest punishment to be inflicted upon him; they have been Baptised, and at their Baptisme engaged by a solemn promise and vow in their names, to forsake the Devil and all his works, the pomps and vanities of this wicked world, to beleve all the Articles of the Christian Faith, to keep Gods holy Will and Commandments, and to walk in the same all the dayes of their life, which since they have been at age they have professedly owned, the answer is ready, Quid verba audiam, facta cum videam? The most solemn protestation is nothing, when by a

continued to their practice in their former
 life; and were fully persuaded that it was
 their duty to do so for the sake of their
 souls, but that Tradition (Custom) and
 the Lawes of the Land where they lived
 were so much sufficient to persuade them. Did
 the same seriously consider, what should
 follow upon what grounds they embrace
 the Christian Religion rather than Ma-
 hometanism, the Protestant Religion
 rather than Popery, or curiously observe
 their hearts would dictate to them what to
 consider, but that they were bound to abide
 in this Religion, which being established
 and countenanced by the Lawes of
 their Country, they embrace, as their
 fore-fathers have done in times past, so
 that the same grounds upon which they
 profess Christ here, were they in another
 Land would move them to deny him.
 They condemn the Jewes as the vilest
 People that ever lived upon the face of
 the earth, because they rejected and
 crucified Christ, but had they lived a-
 mongst those Jewes, and seen a poore
 mean man, one in the forme of a Ser-
 vant, come amongst them, endeavouring
 to alter their former Religion, and to
 abolish those Rites and Customes which
 their

their Nation had for so many generations
 before used, would they have been
 of common and universal use, as it is
 seen, as did in those times, when
 our Lord would they not have rejected him
 as a mere Impostor and Deceiver, and
 have continued their former profession
 still? Would they presently have be-
 lieved in him, and become his Disciples? If
 we may judge by what we frequently find
 in the like case, without doubt they would
 not. So it is, and will be, until the
 Gospel be preached to all Nations, when the
 Gospel day began to dawn upon the Pa-
 gan world, the Apostles had need to do
 to make way for their Doctrine, many
 Obstacles were drawn to keep out the
 light which came with them, and the
 World continued to live in their Egyp-
 tian darkness still; but afterwards the
 light breaking in upon those clouds of
 darkness which massed them up, and
 opening their eyes to see the danger of
 their present condition, they resolved to
 cherish the light, and to do the business
 of the day; but when once Religion was
 more generally professed, in most places
 it began to form, and the Daughter de-
 voured the Mother, a bare form, and

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outward correspondence was cryed up, but the power of godlinesse was denied. And as it was then, so it hath been ever since, and is so at this day. There are very few Christians amongst Christians, few, yea a very inconsiderable number amongst Professors, who doe in deed and in truth submit to the Lord Jesus, and take his yoke upon them. It is the great and maine businesse that the Ministers of the Gospel have to doe, to convert men to the life and practise of Christianity, the name and shadow whereof they doe only retain; thus is their work as much almost here, as it would be were they amongst Turks and Indians. It is somewhat easie to bring men to an outward order and conformity with the rest in attending publick Ordinances; generally they rush in upon them, and take it as a great affront to be kept back from any, but to prevaile with them, out of an equal respect to all the precepts of the Gospel, one as well as another without partiality, to endeavour an universal Gospel-obedience throughout the whole course of their lives, in all manner of conversation both towards God and man, is only not impossible. And no wonder, seeing

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seeing they think it is of no concernment, either to the attaining of that good which they chiefly desire, or the escaping of that evil which they mainly fear. It is sufficient for the carrying on of their worldly designe, which is all they aime at, living amongst a people professing themselves Christians, to whom the name of Heathen is abominable, to take upon them the like forme of Religion that others doe, but as for any thing more, seeing it is of no such advantage in this World, and they neither hope nor feare for any thing in the World to come, they doe not regard it. This is one reason why, when we have done all that we can, we cannot get them beyond a forme, and that not the strictest neither. Men will never be under the power of that, the truth wherof they do not beleewe, but this is not the only reason, for some of them doe beleewe, I meane with an Historical faith, the truth of what is told them in the Gospel, and yet for all that live as wretched wicked lives as if they beleewed it not; the cause of it is their presumption and carnal security, into which they argue themselves by a false reasoning; That there is a Heaven

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ven they believe it, but they think they
shall not be put out of it; and that there
is a Hell, but they hope they shall never
come thither; though they walk on after
the imagination of their owne hearts, in
the allowance and mission of some one or more
known sinners injoyed in the Scripture,
and commission of some one or more
known sins therein forbidden, yet they
praise themselves peace, as they, Deut.
32. 19. they hope they shall be as well
as others when they come to dye, what
ever they read or heare of in the Scrip-
ture to the contrary notwithstanding.
There are multitudes of these pre sumptu-
ous ones amongst us, and they are et-
her openly profane, such as have not
escaped the pollutions of the world, but
tumble and wallow like swine in the
common puddle, that run to all excess
of riot, and declare their sin as So-
dome, and hide it not, that let loose the
reins to their lusts, and run a career af-
ter the Prince of this world in the con-
demned way that the Scripture tells
them leads to Hell, as open notorious
drunkards, swearers, blasphemers, ray-
lers, flibustiers, scoffers, profaners
of the Lords day, &c. or secretly yet

persons, such as under a garb of civility, an
more than ordinary profession, hide the
foul, wickedness, such as the unchari-
table, chamber as those that will give mor-
self-pollutions, they defile themselves by
their eyes, false flatterers, and adul-
terers, that have Marriages and Wives
to hide their uncleanness, discipline
and discipline, who with men and
then shoot in an Ale-house, but ser-
vantly drunk in their own house as se-
cret Dice players, and Gamblers, that
squander away their time, and money;
when they are out of the Magistrates
reach, such as have not repented the
hidden things of dishonesty, but will se-
cretly cause and cheat, defraud, and
go beyond their brethren; one would
wonder that any of these should enter-
tain any thought of entering into Hea-
ven, and that they do not rather fear
every moment, lest God should strike
them with a Thunderbolt in a twinkling, but
usually it is so, they even say as these
have confidence in a expectation of hap-
piness, it is as if they would say as the heathen
ask them, and they will tell you, they
hope to be saved as well as the proudest
Presbyterian of your Assembly, there is almost

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at the end of every sentence, As I hope to be saved; what it is that imboldens them in this manner, and makes them thus foole-hardy, may be easily imagined.

1 Some confused thoughts of Gods mercy; they think he that made them will not damne them; they cannot imagine when it comes to be their own case, that he can be so cruel to his Creatures, as to torment them eternally in Hell. To shew the particular workings of their thoughts here:

1 They think only on his Mercy, and not at all on his Justice; they think hee is all mercy, and love, and goodnesse, and the thoughts that they have of this, quite swallow up all thoughts of his justice.

2 They call out many of those Scriptures that speak of the love and goodness of God, as that he is love, and dwels in love; that he is slow to anger, and plenteous in mercy, and doth not willingly grieve the children of men, &c.

3 They argue from Gods goodnesse in this world, that he will not be otherwise, to them at least, in the world to come; he is good unto all, and his tender mercies are over all his works; he transferb
his

his Sun to shine upon the just, and unjust also, they see that he doth not punish when provoked, but is long-suffering, and full of forbearance. Hence, 100

1 They think that when Ministers preach Damnation, they doe but pry into Gods secrets, and vent their owne passions, and know not of what spirit they be of. Thus they labour to secure their hearts, but if this will not doe, then

2 They fly to some of the Promises, never minding the conditions that are annexed to them, though they be Doggs, yet they will be snatching at the Childrens bread. And now they thinke they are well provided for, they now think that they beleewe, for faith is grounded upon the Promises, and the Scripture saith, he that beleeveth shall be saved. Now come to these men after this, and tell them of the threatenings, why

3 They think the threatenings will not be executed, they think there is some use of them in terrorem, to over-awe men a little that they might not be wicked over-much, but that God never threatned with intent to execute; or if they must be executed, then

4 It is but upon those that despise the Promises.

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Remember that for their perils they need
 an almsman. And so shall you find it
 23. Remember that they think they
 must not despair. But be of good com-
 fort, and hope to the last breath, and
 therefore much standing all the time
 living, they have these and these promises
 for; and thus they will hold fast. If this
 do not fully comfort them, then it is
 24. They look into themselves, and can
 conclude though they be guilty of a great
 many sins, yet they are but infirmities
 and failings, for they fear heart, that is
 full of a such and such, they feel that
 consist with grace, and for what part
 they cannot help it, they fear indeed
 but in it but hope and then when they are
 troubled, they are sometimes drunk, but
 is in his own heart when they are
 drawn in by good company, and they do
 forget themselves are they become, and
 then none so much as they, only they
 have a weaker brain than others, and
 men think they be drunk when they
 are not, and so on again and so on
 25. They consider the examples of
 godly men in Scripture, who have been
 guilty of the same sins, as Noah, Lot,
 David, Peter, etc. and hence they
 argue

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argue, that every man hath his failings, and the best must have their graines of allowance. And the Apostle saith, that in many things we offend all; and, If any man saith he hath no sin, he is a lyer; and now they can hold no longer, but presently fly out upon other Professors, as meer pretenders to perfection and Saintship, which they hold to bee a thing impossible on this side Heaven, and so fall to scoffing, and jeering, and rayling upon those that live more conformably to the rules of their Religion than themselves. Hence,

5 They think that all those, many of them at least, that doe condemne them, live in the same sins secretly, or in as bad of another kind; though they will not swear, say they, they will lye; and though they will not be drunk, they will play the Gluttons, and that they cannot endure good fellowship with the rest of their Neighbours, it is only from pride, and Self-conceitednesse; Stand off, touch me not, I am holier than thou. Hence again they conclude, as for perfection, no mortal man is capable of it, it is but in vain to endeavour after it, or pretend unto it. If this doth not quiet their guilty consciences, then

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6 They hope they shall repent, and then they are sure all will bee well, then there will bee no fear, for, At what time soever a sinner repents, &c. As for example, the Thief upon the Crosse, therefore if they can but cry God mercy before the last gasp, they doubt not but they shall make a good end. But,

7 At the worst, come the worst that can come, they shall doe as well as others, and they think that others have souls to save as well as they, and why should they fear more than other men? They consider, that not only the generality of the common people, but many of the wise and learned, especially of the great and mighty, doe commonly practise the same things, or as bad, or worse, and they think if there were any danger they would bee ware of it; howsoever to make all sure, beside their constant attending of the publick Ordinances,

8 They will pray in their Closets, and in their Families, and repeat to their people the Sermons they have written, and sing Psalmes; and besides, sometimes they will put themselves to a voluntary penance, as to fast such a day yearly, it may be weekly, or to part with some

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some gaineful imployment, or to give away a great ſum of money to good uſes, as ſerves beſt for the quieting of their conſciences, fearfully vexed with the guilt; it may be, of ſome particular ſin above all others, that they live in.

Now, Readers, if you be any of you of this number, as I ſuppoſe ſome of you be, give me leave in a few words a little to expoſtulate, and reaſon with you; Tee beleve the Scriptures to be the Word of God, and in them ye think ye have eternal life; ſearch them therefore and peruſe them diligently, view every line from the beginning to the end, ponder every word, and ſee if upon the moſt exact and curious obſervation, you can find the leaſt ſyllable of any comfort, or encouragement for any one that allowes himſelf in any one known ſin. They ſpeak much indeed of Gods mercy to ſinners, but to what Sinners? are they not beleaving and repenting ſinners only? and who are they, but ſuch as in their purpoſes and endeavours turne from every known ſin? Doe they ſay, he will be merciful to any preſumptuous ſinners? to any ſuch as hold faſt deceit, and reſuſe to returne? Hear what they ſay, Whoſo

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confesseth his sins and forsaketh them, shall have mercy, but he that covereth them shall not prosper, *Prov. 28. 13.* For the wrath of God is revealed from Heaven against all ungodliness : *mark it,* all ungodliness, and unrighteousness of men, *namely of such men,* who hold the truth in unrighteousness, *Rom. 1. 18.* *You think God is merciful, true, but is hee not also just? is he not also wrathful and revengeful? See how the Prophet describes him,* God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies, *Nah. 1. 2.* *It followes indeed in the next verse,* The Lord is slow to anger, *but mark what comes after,* and will not at all acquit the wicked : *where the Lord proclaimes his Name in this manner unto Moses,* The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, *Exod. 34. 6.* *even there he also addes,* and that will by

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by no meanes cleare the guilty, visiting the iniquity of the Fathers upon the Children, and upon the childrens children, to the third, and to the fourth generation, *vers. 7.* God beares with you now, and is good unto you, you think he will deale thus with you in the world to come, and therefore you sin with the more boldness; but hear what he saith, These things hast thou done, and I kept silence, thou thoughtest that I was altogether such a one as thy self, but I will reprove thee, and set them in order before thine eyes. Now consider this ye that forget God, lest I teare you in peices and there be none to deliver, *Psal. 50. 21, 22.* *Patentia Iesa transit in furorem.* The long suffering and goodness of God being abused, will at length grow into fury, and then woe be unto all such as shall be found in their sins; the more of the goodness of God hath been spent upon them here, the more of his wrath shall be poured out upon them hereafter. What if God, willing to shew his wrath, and to make his power knowne, endured with much long suffering the vessels

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of wrath fitted to destruction, *Rom. 9. 22.* Therefore thinkest thou, O man, that thou shalt escape the Judgement of God? Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart, treasurest up wrath against the day of Wrath, and revelation of the righteous Judgement of God, who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory, honour, and immortality, eternal life; but to them that are contentious, and doe not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soule of man that doth evil, of the Jew first, and also of the Gentile, *Rom. 2. 3-9.*

You thinke that he that made you will not damne you; But what saith Isaiah? It is a people of no understanding, therefore hee that made them will not have mercy on them; and he that formed them will shew

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shew them no favour, *Isa. 27. 11.*
*You thinke God cannot be so cruel, but
if yee walke according to the course of
this World in the lusts of your flesh,
fulfilling the desires of the flesh, and
of the mind, and dye so, I tell you, he
will not only damne you, but damne
you with delight. Ah, saith he, I
will ease me of mine adversaries,
and avenge me of mine enemies, Isa.*
1. 24. Because I have called and
yee refused, I have stretched forth
mine hand and no man regarded,
but yee have set at nought all my
counsel, and would none of my re-
proof; I also will laugh at your ca-
lamity, I will mock when your fear
cometh, when your feare cometh as
a desolation, and your destruction
cometh as a Whirlewind, when di-
stres and anguish cometh upon you,
Prov. 1. 24-27. Your flying unto
the Promises while in this condition
will doe you no good, for there is no pro-
mise in all the Book of God belongs
unto any upon any other termes but the
renouncing and abandoning of every
knowne sin. Why doe you look to the
Promises, and doe not mind the con-
ditions

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ditions of them? If God promise to be merciful to such as beleeve and repent, what is that to you, so long as you doe neither? If God promise absolutely to work the condition in some, what is that to you, so long as there is no evidence that hee hath wrought it in you?

God hath no where promised to save men in their sins, he hath appointed holiness as a necessary antecedent to eternal happiness; for without holiness no man shall see God, Hebrews 12. 14. If the Promises be yours, whose then are the Threatnings? who are they against whom the Wrath of God is revealed from Heaven in the threatnings of his Word; but such as you who hold the truth in unrighteousness? For the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and prophane, for murderers of Fathers, and murderers of Mothers, for Man-slayers, for Whoremongers, for them that defile themselves with man-kind, for men-stealers, for lyars, for perjured persons, and if there bee any other

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other thing that is contrary to sound Doctrine, according to the glorious Gospel of the blessed God, *1 Tim. i. 9, 10, 11.* When the threatnings speake so plaine, naming the very sins whereof you know your selves guilty, as allowing your selves in them, why doe you not make application, and say, we are the men? Oh! what shall we doe to escape the Judgements threatened?

Doe you not thinke that God is as true in his threatnings as in his promises? Remember how he dealt with the old World, how with the Israelites in the Wildernes; For if the word spoken by Angels was stedfast, and every transgression received a just recompence of reward, how shall we escape, saith the Apostle, if we neglect so great salvation? *Heb. 2. 2.* Let us therefore feare least a Promise being left us of entring into his rest, any of you should seeme to come short of it, for unto us was the Gospel preached as well as unto them, but the Word preached did not profit them, being not mixed with faith in them that

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that heard it, Heb. 4. 1, 2. Some doe not so much as beleeve the Promises to bee true, it may be you doe, and yet this is not enough to prove you to be as you think you bee, beleevers; this is not the beleeving to which Salvation is promised, for the Devils beleeve both Promises and Threatnings to bee true, and doe somewhat more, it may bee, than you doe, they beleeve and tremble, James 2. 19. and yet shall never be saved: God having reserved them in everlasting Chaines under darkness, unto the Judgement of the great day, Jude, vers. 6.

You beleeve the promises of the Gospel to be true, but you doe not so beleeve as to obey the Gospel; you doe not so beleeve as to close with the Lord Jesus, as he is therein tendred to you, to bee your Prophet to teach and instruct you, and your King to rule and governe you, as well as your Priest to make satisfaction for you.

You walk on still after the imaginations of your owne hearts, and doe your owne wills, and therefore doe
not

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not beleewe, therefore you haue no ground to hope that you shall bee saued, for you are yet in your sinnes, which, notwithstanding you account them but infirmities, are reigning sinnes, for as much as you yeeld your members as instruments of unrighteousness unto sinne, but doe not yeeld your selves unto God, *Romans 6. 13.* Know you not that to whom you yeeld your selves servants to obey, his servants you are to whom you obey; whether of sinne unto death, or of obedience unto life, *vers. 16.* and doe you not obey sin when you willingly and readily fulfill its commands? When you goe at its bidding, and come at its beckning? Will you call this an infirmity? Will you call this a failing? It is but an infirmity, and yet you sinne willingly; Willingly? nay you sinne wilfully, like a company of mad-men running on headlong in the wayes of sinne, against all checks of Conscience, and gain-saying of your understandings.

Your rebellion witnesseth against you, your stubbornness testifieth to your face;

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face; you are as the swift Dromedaries traversing their wayes; as the wild Asses used to the Wilderness, that snuffe up the Wind at their pleasure. You have altogether broken the yoke, and burst the bonds. The Lord hath stricken you, but you have not grieved; hee hath consumed you, but you have refused to receive correction; you have made your face harder than a rock, you have refused to returne. *How then can you say, you cannot help it? Behold, you speake and doe evil as you can, you doe evil with both hands earnestly, adding sinne unto sin, as if you could never sinne enough, waxing worse and worse, and still encreasing unto more ungodliness. You doe not so much as resolve against every known sin, but your hearts are fully set in you to doe wickedly; you doe not watch against it before it be committed, but run your selves upon temptations, and after it is committed, are you ashamed? nay, you are not at all ashamed, neither can you blush; none of you smiteth upon the thigh, saying,*

To the Readers.

saying, What have I done? None of you repenteth him of his wickedness, as those holy men did, from whose example of sinning, but not of turning from their sinne, you fetch so much comfort.

But you hope you shall repent too at last; at last? Why doe you not endeavour it at present? Doe you think you can repent when you will? or have you any engagement upon God, that whensoever you please, hee should work it in you? Qui promissit poenitenti veniam, non promissit differenti poenitentiam. He that hath promised to grant a pardon to the penitent, hath no where promised to grant repentance to him that delays to repent. How can you expect it? you have rather cause to feare, that hee will give you over to a reprobate minde, Romans 1. 28. and to your owne hearts lusts, Psalme 81. 12. that you may live all your dayes in your sinnes, and at last dye in them, John 8. 24. and afterwards bee damned for them, 2 Thes. 2. 12. Wherefore as the Holy Ghost saith, To day if yee will heare

To the Readers

heare his voice, harden not your hearts, lest hee swear in his wrath you shall not enter into my rest, Heb. 3. 7 - 11.

There is a time even in this life, after which God will shew no mercy; it is possible to sinne away a day of Grace long before you dye, and then though you call upon him, hee will not answer; though you seek him early, you shall not finde him: for that you hated knowledge, and did not chuse the fear of the Lord; you would none of his counsell, you despised all his reproof, Therefore you shall eate of the fruit of your owne way, and be filled with your owne devices; for the turning away of the simple shall slay you, and the prosperity of fooles shall destroy you, Prov. 1. 28 - 32. Beware therefore of going on any longer against your light, presently abandon every known sin, practise every known duty, necessity is laid upon you, and woe be to you if you doe it not.

Though you should make never so glorious a profession, though you should performe never so many duties, if you

To the Readers.

you stick but at one, so that you will not performe that too, it is impossible but you should bee shut out of heaven; as you may see in the Story of the Young man, Luke 18. 22. And though you should abandon never so many sinnes, if you sticke but at one, so that you will not abandon that too, it is impossible but you should bee turned into Hell, out of which there is no redemption, there you must lye, and lye to all eternity.

Thinke upon this, and then see, whether it bee best to gratifie the flesh, either by the forbearance of any known duty, or practise of any known sinne, as you doe. Let not the example of the generality of the World move you, better goe to Heaven with a few, than to Hell in the crowd.

Thus much Readers, I thought fit to preface, as a necessary preparative to the profitable reading of this Treatise

To the Readers.

Treatise of SELF-DENIAL,
The blessing of the Lord goes
along with it! Not else, but
that I am

Your Servant

in

the work of

the Gospel,

Theoph. Polwheile.

To



To not only the Christi-
an Reader, but to any Reader
that hath a mind, or if not, that hee
may have a mind to be a *Christian*,
and that not only in shew but in truth,
not only in word but in deed,

Self-denial! *blefs us*, what
a strange hard word;
what a prodigious and
monstrous thing is this?
saith poor selfish man;
Self-denial forsooth, what! am not I
my self? Doe not I my self live,
and live for my self? How can I bee
a man, and put off the man? How
can I be my self, and deny my self?
Is it not to be beside my self (*and
that's to be mad*) to be without my
self? Thus (*alas!*) doth poor man
play the foole in wit, he rageth and
is confident; as if there were such
good reason for, and such good sense
b in

To the Reader.

in self-seeking, as that the Doctrine of ~~Self-love~~ were but a Paradox, yea an absurdity, a contradiction, and very non-sense. He highly applaudes even to admiration, that (*by him mistaken and mis-interpreted*) saying of Solomon, Prov. 9. 12. if thou bee wise thou shalt be wise for thy self; and *for his part*, he will praise none but them that doe well unto themselves; Psal. 49. 18. he will admit none to the name of wise and worthy persons, but dismiss them for a company of un-intelligent, in-significant and poore spirited Sneakes, yea for dull Sots, witless Dolts, and God Almightyes Fools, that preferre not themselves before every thing else.

Man indeed is so dear to himself, that *Self-interest* seemes to be his *all in all*; the first mover, the circumference and center of all he doth; the principle *from*, the rule *by*, the end *for* which he acts any good, or forbears to act any evil, and this is natural to him; but though *Nature* be master of this Art, and can teach man to seek his owne good, yet *Nature* is not such a Doctor in Divinity,
nor

To the Reader.

nor hath attained to such a degree of learning and wisdom, as to teach man wherein his true good and interest lies; so that it is no wonder that poore man is filled with indignation at such a word, *much more at such a thing* as Self-denial is. *Alas!* in what a sad, uneasy, and restless condition must poor man be, that hath a nature so freely inclined, and strongly addicted to his owne interest, and yet is not owner of a judgement and discretion able and acute enough to tell him what it is, and how it may be attained; so that did not God, who is a God of grace and mercy, take pittie on poore man (*for so I must alwayes call him*) he would doe nothing but undoe himself, and that by seeking himself.

But God (*God blessed, and to bee blessed for evermore*) who is a Lover of Soules, and the preserver of men, who would not that they should perish, but that all men should come to the knowledge of the truth and bee saved, God I say, hath shewn (*in and by his Word*) what is mans good, and wherein his true interest and hap-

To the Reader.

piness doth consist, how hee may love, seek, and save himself, which is so dear unto him; beside (*ex abundanti*, which is a wonder) God invites, and (*if I may so speak*) courts man hereunto; not that hee needs man, for he is God happy for evermore, *whether man be saved or damned*, but by the most obligeing, and most indearing way in the World, that man himself may be the gainer, and injoy himself in the injoyment of a good infinitely better than himself, even God himself. When God exhorts and perswades man to obedience, *why is it?* but oh that hee would heare and keep my Commandements always for his good; when God dehorts and disswades from sin, *why is it?* but that man might not wrong and injure himself; God hath so twisted his own glory & our good together, that he expects no service from us, which shall not be more a service to our selves: God hath so graciously ordered the matter, that the very meanes of our happiness is a part of it, our duty a priviledge, and our work wages; so that wee cannot

To the Reader.

cannot doe our selves a greater courtesie, than in doing God the best service, our greatest interest lies in surrendring our selves wholly unto God, to feare God, and keep his Commandements is the whole (*as duty, so happiness*) of man, for all the rest (*that is under the Sun*) is but impertinent and unprofitable, yea (*to call it by its owne name*) very vanity, and vexation of spirit.

We doe but miscall and flatter the World, *yea abuse our selves also*, when we attribute to it, and adorn it with the fine words, and specious titles of Grandeure, and Gallantry, beauty and bravery, delight and delicacy, pleasure and prettiness, honour and happiness; alas, these are but pompous shewes, glittering and gaudy nothings: the rosiness of the most glaring and charming beauty, the whistling of the most silken bravery, the chinking of bewitching white and yellow dust which we call gold and silver, the sparkling Crownes which doe tempt and captivate: the amorous, the genteel, *otherwise proud*, the covetous, and the ambiti-

To the Reader.

ous Sons of men, will one day appear to be but a cheat of Fancy, and that such as have been enamoured of them have but deceived, and jugged themselves out of true happiness for a false one, and espoused themselves to a meer paultry vanity, which if it be any thing, is a something worse than nothing.

Herb. Imit.

*Welcome my wealth, this loss hath gain'd me
Riches adieu : (more ;*

*When I again grow greedy to be poor,
Ile wish for you.*

*Welcome my credit, this disgrace is glory ;
Honours adieu :*

*When for renown and fame I shall be sorry,
Ile wish for you.*

*Welcome content, this sorrow is my joy,
Pleasures adieu :*

*When I desire such griefs as may annoy,
Ile wish for you.*

And as for sin, it is so ugly a thing, so vile and abominable, that the worst of words are not bad enough to call it by ; its owne name is the very worst, *sinful sin*, Rom. 7. 13. yet as if that were not significant enough, the Apostle could not but adde *an exceeding* to it, to denote how hyperbolical-

To the Reader.

perbolically vile a thing it is; it is good for nothing but to be hated, and to have stones of scorne, contempt, and indignation thrown at it: such a deformed Hagge is not fit for the embraces of men, no nor of Devils; it is not only the cause, but the hell of hell, and if there were no other hell, it were yet damnation enough to be a sinner; for as such the poore wretch is in a state of separation from God, whom to injoy is eternal life and Heaven, and therefore it can be no less than Death and Hell to be without him; and thus the Scripture concludes no less peremptorily than truly and justly, that men in their sins are condemned already, and must be so for ever without the interposition of repentance, and faith before they dye.

Sin.

*Oh that I could a sin once see!
We paint the Devil foul, yet he
Hath some good in him, all agree.
Sin is flat opposite to th' Almighty, seeing
It wants the good of vertue, and of being.*

Herb.

To the Reader.

Herb, Imit.

Sin.

*Sin, I would faine define thee, but thou art
An uncouth thing,
All that I bring
To shew thee fully, shews thee but in part.*

*I say, thou art the sting of Death; 'tis true,
And yet I find
Death comes behind:
The work is done, before the pay be due.*

*I say, thou art the Devils work, yet hee
Should much rather
Call thee father,
For he had been no Devil, but for thee.*

*(vil,
What shall I call thee then? if Death and De-
Right understood,
Be names too good,
I'll say thou art the quintessence of evil.*

By all this it most clearly appears
that Grace is mans glory, that the
service of God is mans freedome,
that Self-denial is mans advantage.
Oh Divine thing, *Grace!* how would
the Sons of men make Court to
thee, did they but see what a beau-
tifying, what an innobling, and to
speake as truly as highly in Scripture
sense, what a deifying thing thou art.

Surely

To the Reader.

Surely as Reason is mans advance above bruits, grace is mans advance above men, *other men and himself*, for it makes a man more a man, and more than a man; and though man was Created little lower than the Angells, yet as a new Creature, hee shall not onely bee like and equal to the Angells, but (*it seems*) is already above them, they being his servitours, and spirits sent forth to Minister to him, and for his good. *Yea further*, it makes man like God himself, for what is godlinesse? but God-likeness; that, whereby wee are as so many living Images, and lively pictures of the Divine nature.

How highly concerning is it then to put off our self that wee may be our own, Not to bee in our selves, that in God (*as naturally, so spiritually*) wee may live, move, and have our beings: for clearly, man is never truely his own nor himself, but when hee is Gods; *Dead and lost is his Motto*, all the while he is a stranger to the life of God, *Luke 15.32.* Man is not himself when hee goes from

To the Reader.

from God, *that is*, when hee sins and seeks himself, and man then comes to himself *as is said of the Prodigal*, when hee comes to God; so that if man will but do himself the right to bee wise for, and good to himself, it must be by this Christian Art and knack of Self-Denial; nor making his own understanding his guide, *Prov. 3. 5, 6, 7.* For he that will bee wise must become a fool, not making his own will his rule, nor flesh-pleasing, or *which is all one* self-pleasing his end; but resigning himself to the conduct of God, considering what is the good and acceptable and perfect will of God, devoting himself to do all hee doth to the glory of God, hee may finde himself in not seeking himself, and live altogether to himself, in not living at all to himself.

But dear Reader, This Treatise, *which I commend to thy perusal and practice*, will further, and more fully acquaint thee with this thing; the nature and excellency of it, as to which, and the Author my friend, I think it improper, *because needless*,

To the Reader.

to say any thing. I shall therefore adde but a little more, and commend this, the book, and thee to the blessing of God.

Go Self-Denial, go and prosper; I am sure, thou wert once (and didst then make a glorious triumphant shew) in the world, when Christ, our dear and blessed Saviour, the Lord Jesus Christ was here; and though thou have been a stranger for a long time, not only in this our *Israel*, but in most parts of the World, yet me thinkes thou shouldst bee welcome for his sake; it seems to mee to bee highly and hugely obligeing, that if Christ denyed himself (*his glory*) for us, wee should deny our selves (*our finnes*) for him, yea, I may say for our selves; surely they will do but little for Christ, that will not for his sake bee content to bee happy. Moreover, *Oh thou most rare Self-Denial!* this addes to thy beauty and takingness, and should indear thee to all the professing world, that thou comest forth in season, for when should Self-Denial bee *Preacht* and *Prest*,
but

To the Reader.

but when men that say they are Christians, savour the things that are of men, and not the things that are of God; then twas *Matth. 16.* that Christ said to his Disciples, if any will come after mee, let him deny himself. *Shall I adde*, that some graces and duties are to bee acted but now and then, but this alwaies, a Christian should bee often in Self-Tryall, &c. but alwaies in Self-Denial; for when other duties are but as Letters, this must bee as the vowel to give it a found, and make it a word, there cannot bee a Monosyllable spelt in Religion, without this vowel of Self-Denial.

In a word, to disabuse the mistaken World, which look upon this as a pusillanimous and dispiriting Doctrine, a pulcing quality fitted onely to little soules; *If God and Reason may be heard to speak*, there is nothing more becomming brave Spirits than Self-Denial; it argues the greatnesse of their courage, that they are Persons of high and noble Soules, who can give the Denial to that which hath been born and bred with

To the Reader.

with them, *and is therefore so near
and dear to them*, rather than adventure to break the Command of their Lord and Sovereign; Tis effeminate and worse, it hath nothing of masculine and manly in it, to indulge and gratify selfish inclinations, and fleshly appetites, hath not God said it? hee that ruleth his spirit, *that subdues and denies himself*, is better, *a person of more honour, and of higher command*, than hee that takes and rules a City; and he that dares not undertake such an Heroick Conquest, is not worthy the name of a stout and gallant man. How many valiant Sword-men of the World, have shewn themselves meer cowards, who have come Conquerors out of the field, and then lived, and (*it may bee*) dyed base slaves to a lust at home; As one said of a great *Romane* Captain (who as hee rode in his triumphant Chariot through *Rome*, had his eyes fixed on a Courtizan that walkt the streets) Behold, how this goodly Captain that hath Conquered such Potent Armies, is himself conquered by one silly woman; *hee might have better*

To the Reader.

better said, by his own lust.

Well then, if thou wilt save thy self generously, away with thy selfe; for hee that will loose himselfe shall save himselfe, but hee that will save himselfe shall loose himselfe, and then, what wilt thou doe? but pule and sneak, complain and lament, with such a sad out-cry as this,

*Ab ! my too much of mee, mee much annoy'd
And my self-plenty, my poor self destroyed.*

To conclude all, let mee beseech thee for Christs sake, and thine own souls sake, to learn not onely the name and notion, but the thing, and not to please thy self with the word, without the spirit, power and practice of Self-Denial. Now that the Author, thy and my self, and all the world may put Self-Denial in practice, and so as to abound and persevere therein to the end, is the hearty Prayer of the Authors, thine and every mans Friend and Servant in Christ Jesus,

RALPH VENNING.

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A
TREATISE
OF
SELF-DENIAL.

CHAP. I.

Matth. 16. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

SECT. I.

The Introduction to the Text.

That multitudes perish eternally, even of ^a those that live under the Gospel, though but few do beleieve it, will be found to be no mistake at the last day. Two things there be that ruine them, **ΑΠΕΙΘΙΑ**, and **ΑΠΟΕΤΑΣΙΑ**, their ^b disobedience in
B *standing*

^a Mat. 7. 21, 22, 23, & c. 11. 21, 22, 23, 24, Lk. 13. 24, 25, 26, 27, 28, 29.
1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21.
^b Luke 9. 26. c. 19. 14. & 27. Eph. 5. 6. Col. 3. 6. 2 Thess. 1. 8. 9. c. 2. 10, 11, 12.

Jer. 3. 20.
 1 Tim. 4. 1. 2.
 2 Tim. 3. 2. 3.
 4. 5. & 13. Heb.
 6. 4. 5. 6. & c. 10.
 26. 27. 28. 29
 & 38. 39. 2 Pet.
 2. 20. 21. 22.
 1 Tim. 6. 12.
 Heb. 4. 14.
 c. 10. 23.
 Psal. 58. 4.
 Exod. 21. 6.
 Deut. 15. 17.
 Joh. 7. 13. &
 c. 11. 48. & ch.
 12. 42.
 Act. 19. 27.
 Mat. 13. 21.
*παύρτια amor
 sui nimius.*
*Affectuum
 choragus, it is
 the first & fun-
 damental Affe-
 ction. Quod-
 dam quasi pon-
 dus in objectum.*
 Flav. Quaren.
*Es feror quo-
 rum; feror,*
 Aug.
** Dissatori com-
 payatur, quo cre-
 ato, cessant omnes
 Magistratus.*
 Flav. Quaren.
Ποιῶντι Comes.
*in Soliquam m-
 capio; & τῶν
 Δαυιδῶν.*

*standing off, and their^c treachery in falling
 off from Religion, notwithstanding all the
 preaching in the world, there are but few
 that will be induced to^d make a profession,
 but few that will be persuaded to^e hold it fast.*
*I speak not of that vulgar profession that
 denominates men Christians, in contradistin-
 ction to Heathens, but of that which gives
 them the signal name of Professors, in con-
 tradistinction to nominal Christians. As for
 the former, there are none with us that de-
 ny it, and not many that do disclaim it;
 Verily as for the latter, it is far otherwise.*
*Some like the dead Adder^f stop their ear,
 others will not suffer it to be^g boarded.*
*Some will by no means put their hand to
 the plough, others afterwards will look back,*
*but both are unfit for the Kingdome of
 God, Luke 9. 62. That which keeps off the
 One, that they do not enter into the wayes
 of godliness, is^h fear of suffering, that which
 drives off the Other; that they do not per-
 severe in them, isⁱ impascency under it. The
 cause of both these, if we trace them to
 their spring-head, will be found to be no-
 thing else, but^k inordinate self-love (for
 this is the^l leading affection, and exerci-
 seth a^m sovereignty over all the rest) by
 reason whereof, men naturally seek
 ἐαυτοῖς ἀρέσκειν, to please themselves, as
 the Apostles phrase is, Rom. 15. 1. which is
 by fulfilling the desires (or theⁿ wills) of
 the flesh, and of the minde, Eph. 2. 3.
 and*

and therefore are exceeding^a careful in any undertaking, if there be any appearance or likelihood of danger, *before hand to decline it*; and if through inadvertency or mistake, having ingaged, they happen by some unexpected evil or other to be surpris'd, *afterwards to relinquish it*. Now the Gospel requiring us to^a deny all ungodliness, and^p worldly lusts, a thing so exceeding painful in the practice of it, that no unregenerate man in the world is able to indure it, the cutting off the right hand, and the plucking out the right eye, and the suffering the most cruel tortures of the rack, being not half so terrible, and yet even these also; and worse than these, if worse there be, being sometimes for the sake of the Gospel to be indured: *Some* considering of it before hand, are struck with such a *panick fear*, that they will by no means have any thing to do with Religion, but contenting themselves with the bare name of *Christians*, continue to live the lives of *Pagans*: Others having rashly, and inconsiderately adventured upon a profession, not^a casting up before hand what it will cost them, and finding the *strictness* and *preciseness* of Gospel principles, and practices, quite contrary to their expectations, so every way inconsistent with their *carnal interest*, that they cannot make that^a provision for the flesh to fulfil the lusts thereof, as formerly

^a Res est sollicitudo
plena timoris
Amos.

° Tr. 1. 12.
° 1 Joh. 2. 15.

° Luke 14. 28.

Rom. 13. 13.
14.

Mat. 13. 27.
Magnus dolor
iratus Amor est.
Seneca.

2 Pet. 2. 18, 19
ad finem.

2 Tim. 3. 5.

If a man
come to me, &
hate not his fa-
ther, & mother
and wife, and
children, &c.
yea & his own
life also, cannot
be my disciple,
Luk. 14. 26.

Things in their
absolute being
good, may have
in them a rela-
tive or compa-
rative evil, and
in that sense be
by consequence
hated. Reynold.
Treat. of Pass.
See also Ezek.
10. 43, & ch. 36.
31.

they were wont, and still resolve to do,
are by and by ^{so} *offended*, that either they
presently abandon their profession, and be-
come ^{openly} prophane, or if they con-
tinue under some outward form of god-
liness, which they may do, and yet be the
veriest wretches in the world, they hold
the truth in unrighteousness, ^{and} deny
the power thereof. That then which is
required in order to Gospel-obedience,
our entrance upon it, and perseverance in
it, is ^{vv} Self-hatred. This would work two
things in us, *Courage* and *Resolution* in de-
nying our selves, *Patience* and *Long-
suffering* in bearing the anguish of it, with-
out which two it is impossible for any one
to come after Christ, as he tells his Dis-
ciples in the words of the Text, *If any
man will come after me, let him, &c.* which is
indeed the marrow of all Gospel-divinity
concerning life and practice, the very
quintessence and spirit of it, in a word, the
very *Self* of Divine-learning.

SECT. II.

The Occasion of it.

THe particle [*Then*] in the beginning
of the verse, shews the occasion, the
Lord Jesus preaching the Doctrine of the
Cross, foretelling his own sufferings to bee
shortly at *Jerusalem*, vers. 21. *Peter* it
seems

seems being strongly possessed with a conceit of Christs earthly Kingdome, conceiving of it according to the *common apprehensions* and expectations of men, and not according to the counsel and will of God; herein, like a *carnal Politician* turning himself to *carnal counsel*, * he draws his Master aside, and wisheth him to *look better* to himself, and to act the part of a wise man, and prevent those troubles, vers. 22. Our Saviour discerning whereto his counsel tended, even to dissuade him from that work, which was his meat and drink to accomplish, for which he came into the world, and upon which the salvation of all the Ele&t depended;

* Magnificetur
relo Christum
pratumem vestro
intergo appre-
sum vult amove
ne pergas. 10. r.
Pareus in lra.

1 Sharply reproveth him, as acting the part of Satan. vers. 23.

2 Compassionately instructs him, and with him all the Saints of God that shall be brought to imbrace the Gospel to the end of the world, that none of them all ought to stumble at the Cross, but if they would be his Disciples indeed, they must

1 Thoroughly deny themselves.

2 Willingly take up the cross.

3 Obediently follow him, his commands, his example, vers. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

SECT. III.

The Division.

THESE words are a Connex Axiome, wherein are these two parts.

1 The Antecedent, *If any man will come after me.*

2 The Consequent, *Let him deny himself, and take up his cross, and follow me.*

In the Antecedent there is both a Duty, and a Priviledge.

In the Consequent a threefold Duty.

1 *Self-denial.*

2 *Taking up the Cross.*

3 *Following Christ.*

Wherein observe further,

1 The *terminus à quo recedendum*, the term from which we must go, *Self.*

2 The *terminus ad quem accedendum*, the terme unto which wee must come, *Me.*

3 The *onus portandum inter procedendum*, the burden that must bee born in our going from Self to Christ, and that is the *Cross.*

The truth of this Axiome doth not lye either in the Antecedent or in the Consequent, but in the connexion of both together; for though it bee not true, that any
man

See the Ex.
plication
Sect. 4.

man will come after Christ, or that any man will deny himself, yet this is undeniably true, *That if any man will come after Christ, hee must deny himself.* Upon this supposition of coming after Christ, Self-denial must be of necessity.

SECT. IV.

The Explication.

FOR the opening of the words, before I come unto the Doctrine, briefly thus, *If any man will come after me. Any man] i.e.* Every man. Tis an indefinite, and this indefinite is universal, *q.d.* not this or that particular man only, not only you my Disciples, who hear me this day, but everyone that will be my Disciple, Whosoever he be that will come after mee, hee must deny himself. There's no *dispensation* in this duty of *Self-denial*, none for the *great man* more than for the *mean*, none for the *Learned* more than for the *Idiot*, none for the *Statesman* more than for the *Peasant*, none for the *Minister* more than for the *People*. Self is alike odious to Christ in every man. *Will come]* The Patrons of Free-will, amongst other Scriptures which they would make to suffrage for their errors, bring in this for one. But Gods invitations and commands in Scripture, are not the measure of our *power*, but of our duty, they shew not what we *can* do, but what we are *bound* to do.

That which may bee concluded hence, take in these four following Propositions:

I *any man that will, may come*; many refuse to come that bee called, but Christi refuseth none ² that come upon his call.

² Jch. 6. 37.

Rev. 22. 17.

² Christi expects that if any come, hee should *will* to come. Christi requires and looks for *willing* Disciples, that they should bee *Voluntaries*, not *Preſt-men*, that they should come after him *upon choice*, and not upon *constraint*.

³ Not any one comes, but hee that is willing to come. Christi offereth violence to no mans will, *flectit, non cogit*, hee puts forth his ^a power, and makes them willing, hee doth not compel them against their will. Grace so prevaileth upon the will, that it still preserveth its liberty.

^a Pſal. 110. 3.

⁴ Many liſt themſelves under Chriſt very raſhly and inconfiderately: Therefore our Saviour in ſaying thus, puts in a *caution*, by acquainting them before-hand with the *hot ſervice* they muſt bee put upon; *Dulce bellum inexpertis*. Ignorance is the mother of preſumption, and Thraſonical boldneſs as well as of deſpair, and cowardly Apoſtaſie. Herein our Saviour then acts the part of a diſcreet General, who when Voluntaries offer themſelves to the ſervice, lets them know beforehand, the difficulties they ſhall bee put upon afterwards, *q. d. Take heed what you do*; many come to mee as *Spies*, viewing the *Priviledges*, but go

away

away afterwards, afraid of the *Anakims*, the *news of the Crown*, makes multitudes flock after mee, but the *fight of the Cross*, causeth them to forsake mee, Christ speaks here as hee did unto the ^b sons of *Zebodee*, when they desired to sit with him in his Kingdome, *Are yee able to drink of the cup that I shall drink of? and to bee baptized with the baptisme that I am baptized with?* If you be not, you desire a vain thing. So here, *Are yee able to deny your selves? are yee able to bear the Crosse?* If you be not, your coming to mee is to no purpose, for this you must do, thus you must suffer; *Come after me*] i.e. as my Disciple, or Scholar, learn and practice the duties of a Christian. An allusion to the custome of Scholars in following their Masters, *q.d.* If yee will bee my Disciple, yee must turn over a new leaf, and take out a new lesson, I shall teach you that ye never heard of in all your lives before; you have been a long while trained up in other Schools, under other teachers, but never had the least inkling of this kinde of learning. But now if yee will be my Disciples, if you *will take it upon* you to come after mee, this yee must learn, this yee must do: Yee may follow others long enough, and follow Self too, Self leads both the Master and the Scholars, but if you will come after mee, you must deny your selves. This is a *strain* of spiritual learning, far surpassing any *humane* teaching

^b Math. 20. 21.

ing in the World, for though many of the *Heathen Philosophers* have spoken bravely, and gallantly of diverse Morral and Metaphysical truths (as they are called) yet their whole frame of Notions was built up with so much affectation, that they plainly shewed they never had acquaintance with this lesson, which would have been the Crown and glory of all their other wisdom. The streams arise no higher than the Fountain from whence they issue forth, whatsoever they invented, whatsoever they practised, had its spring and original from Self, and therefore they could not ascend higher than Self in any thing they did; so that even *Diogenes* that self-denying Cynick trampled upon *Plato's* pride with greater pride. This Doctrine then of Self-denial which Christ here teacheth, is not from man, it is not a Doctrine which Humane wisdom teacheth (Self, will not teach Self-denial) but a Doctrine that cometh down from above -- *è cælo descendit, ἀπερὸν οὐρανοῦ καὶ οὐρανόθεν*. Again, *Come after me*] i. e. as my Champion or Souldier, fight the good fight of a Christian under my Banner. An allusion to the manner of Souldiers following their Commanders in the field. In *Hebr. 2.* vers. 10. the Lord Jesus is called, the *Captain of their Salvation*, whom God hath appointed to be brought to glory, because he leads them through the midst of their enemies, from a
state

state of sin and misery here, to a state of holiness and happiness hereafter. He goes on fighting before them, and they come on fighting after him, till all their Spiritual enemies being quite vanquished and subdued, hee bring them triumphantly into heaven.

Two things then I conceive are here meant by coming after Christ. Our coming after him in the Regeneration here, and in the Resurrection hereafter; the former is our duty, the latter our priviledge. Both these we have. *Mat. 19. 28, 29.* vers. the former expressed, the latter implied. In the twenty seventh verse, *Peter* said unto Christ, *Behold, we have forsaken all and followed thee, what shall we have therefore?* And hee answered, *Verily I say unto you, that yee which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.* And to shew that this is not the Priviledge of the Apostles only, but of every one that so comes after him, he adds in the next verse, *Every one that hath forsaken houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or lands for my name sake, shall inherit everlasting life.* Which place is a full Comment upon this expression of our Saviours in the text, *Let him deny himself*] This is not meerly Evangelical

De docebit
nos istos mo-
res: qui Chri-
stum discit,
peccatum de-
discit.

Necesse est
honestum sit in
eo vile cui cor-
pus charum.
Seneca.

gelical counsel to some perfect men, but a precept obligatory to all Christians; otherwise that weight could not be laid on, which is, *Whosoever doth not this, cannot be my Disciple*. And indeed, though hee begin here with the Apostles, as if hee had spoken to them alone, yet elsewhere wee read that hee spake it to the people also, those great multitudes that followed him, *Mark 8. 34. Luke 9. 23. Deny himselfe* Du'til renounce thy meisme. *Fren. Dis versake hemselven. Dutch, Christ doth dedocere* before he doth *docere*, unteach before hee teacheth; and we must *dodiscere* before we can *discere*, unlearn before we can learn; we must first deny our selves, before wee can take up our Cross and follow Christ. Here note the wisdom of this great Prophet in teaching Self-denial, before following him under the Cross; men must have the old *bias* cut away, before they can run after Christ. *Aristotle* in the beginning of his *Ethicks*, denies young men to be idoneous auditors of Morral Lectures, because saith he, τοῖς πάθεσιν ἀνοήσοετινὸς ἐν-σιν, they being transported by youthful lusts, and passions, have little regard to civility, and honesty in the things of this life; and the same may be said of those who have not the command over their own spirits, (whether young or old) but are carried headlong by the violence of their

their unbridled lusts, they are no fit hearers of Gospel Sermons, for ^h while such they will never observe them. *And take up his Cross*] ἀράτα as a man takes up an hea-
vie burden ⁱ that lies in his way be-
fore him, Ende neme sin cruciops, and
lays it upon his shoulders, Et charge sur
toy sa croix. *Fren.* In *Matth.* 10. 38, it is,
ὅς ἂν λαμβάνει τὸ σταυρόν, he that receiveth,
or accepteth not his Cross --- i. e. when
Christ will lay it on, to shew that it must
be born with patience; as wee must not
with-draw our neck from the yoke, so nei-
ther our shoulder from the Cross. It was
the custome for the Malefactor that was
condemned to suffer Death, to carry his
Cross to the place of Execution, (i. e.) τῶ
σώματ' αὐτῶν καλῶζομένων ἕνα στήθ' ἐκφέρει τὸν
ἐαυτοῦ σταυρόν. Now because the Cross was so
long, and withall so hea-
vie, that the Ma-
lefactor could only drag it along, trailing
the nether part upon the ground behind
him (and most times I suppose not able to
do that) the custome was likewise to en-
joyn some other to bear up the hinder part
after him. For this cause it was that *Simon*
the *Cyrenian* was compelled to bear our
Saviours Cross, that is, the hinder part af-
ter him, for we read that he bare his own
Cross himself, i. e. the handsome or for-
most part of it, *Job.* 19. 17. Now unto this
custome our Saviour here alludes in these
words, *q. d.* *Let him take up his Cross and*
follow

^h Seeing
Christian faith
is a firm assent
unto Divine
revelations,
especially Gods
mercies in
Christ, as much
better than
life it self, or
all the con-
tentments that
attend it, im-
possible it is
such faith
should ever be
rightly planted,
until the
strength of
those intoxic-
ating desires,
which make
Mole-hills seem
like Moun-
tains, be either
broken, or they
extirpated, or to
use our Savi-
ours words, till
we learn to
deny our selves.
Dr. Jackson of
Just. Faith.
c. 22. Sect. 3.
ⁱ We must not
go out of our
way, neither to
meet the Cross,
nor to avoyd it.

follow me, bearing part of it before him let him bear the ὁστέματα ὑπὲρ ὑμῶν; unto this Paul likewise alludes, Col. 1. 24. *Who now rejoices in my sufferings for you, and fill up τὰ ὁστέματα τῶν παθόντων*, that which is behind of the sufferings of Christ in my flesh. And there is another place that may have some reference unto this likewise, Rom. 8. 26. *The Spirit helpeth our infirmities, συναρπάσσει τὰ βέλη, beareth, or lifteth together with us, and over against us, i. e. the Spirit at the one end of the burden, and wear the other. And take up his Cross*] By cross is affliction either in common, or in special for righteousness sake; this hec must take up in his resolutions the very first day that he begins to be a Christian, and actually afterwards as often as it lies in his way, though it bee every day, Luke 9. 23. besides this outward affliction, I conceive here is further meant that inward affliction which happens by reason of the mortifying of sin, which whosoever means to be a Christian indeed, must daily undergoe, though God should never call him to suffer persecution. *And take up his Cross*] Wee teach Children their first elements, viz. their Letters, before they can goe on to any abstruser kind of learning; every man must begin at his *Christ's Cross*, before he can be a good proficient in *Christ's School*.⁶ As the Philosopher saith of Privation, that it is one of the Principles of natural

⁶ Vines on
Numb. 14. 24.
Serm. before
the Parl.

natural Generation; so is Self-denial, and
 the sale of all for Christ, it is the *first Lesson*,
 howsoever it be the *last* that is *well*
learned, being the only *removour* *prohiber*
 that which removes all impediments
 of our fulfilling after Christ. It was the
 speech of holy Bradford the Martyr, *Hee*
that hath not learnt the lesson of the Cross,
hath not learnt his A. B. C. in Christianity.
 Christ's Schollars are trained up under the
 Banner from their very infancy, taught to
 endure hardship from the very Wombe.
 There is some kind of servitude in all Re-
 ligions, Satan is a cruel Task master a-
 mong the silly Pagans, the Pope among the
 superstitious Papists, the Mosaiical frame
 of Ordinances of old, was a yoke that the
Israelites were not able to bear; Christ
 imposeth a yoke and a burden too, it is the
 burden of the Cross, and this discourage-
 eth many from coming after Christ, and
 following him tully; yet no such reason,
 blessed Christ, why any should bee afraid to
 follow thee, thy yoke is easie, thou im-
 posest a burden, but it is very light; who
 would refuse to bear this *one burden*, seeing
 thou hast taken off so *many weights*? Didst
 thou bear the Cross to save us, and shall
 not wee bear it to serve thee? Didst thou
 bear ours which wee had made, so *heavie*,
 and shall not we bear thine which thou hast
 made so *light*? Thou hast provided a
Crown for *our heads*, shall we then *with-draw*

our shoulders from the Cross? *And follow me*] Let him deny himself, and take up his Cross and follow me. The Precepts of the Gospel are Copulative, as well as the Precepts of the Law; the Law in the sanction of it was dis-junctive, it was, *Do this or dye*; but in the injunction it was copulative, not, *do this or that*, but *this and that*; *Tota lex est una copulativa*. So in the Precepts of the Gospel, it is not, *beleeve or repent*, or *walk* as becomes the Gospel, but, *beleeve and repent*, and *walk* as becomes the Gospel too. So here, it is not *deny himself*, or *take up his Cross*, or *follow mee*, any one of these is enough; no, but hee must do all three. The poor Woman that was to bring either a pair of Turtles, or a young Pigeon, *Levit. 12. 6*. she did that which was required, if she did either, for the Law was dis-junctive, either the one or the other; not so here, for *Tis. 2. 12*. wee are taught to deny not *this* or *that*, but *all* ungodliness. *And follow me*] *Via ad Doctrinam per exempla, brevissima*, the most compendious way of teaching is by example. Christ exhorting to obedience, *Mat. 11. 29*. propounds himself for an example, *Learn of me*; so *Joh. 13. 14*. I have given you an example, that yee should do as I have done unto you; and the Apostle tells us, *1 Pet. 2. 21*. that Christ hath suffered for us, *leaving us an example, that wee should follow his steps*. The Lord Jesus not only
spake

spake as never man spake, but acted as never man acted; hee was not a Pencil in his tongue, and a Sponge in his conversation, but a walking Commentary upon his own Doctrin, especially this of Self-denial. It was the observation of a Reverend Divine, now with God, That by all the ways that God hath revealed his will, he never revealed his will in an example of Self-denial, so as he hath done in the Gospel. I shall have occasion to open this at large before I have done with this Treatise, but take notice of this for the present. Christ doth not only command us Self-denial in his Doctrin, but commend it to us in his practice, he propounds himself as a Pattern of it, follow me. Saints must not only know Christ, but imitate Christ, not only have an ear to his Doctrin, but an eye to his example; follow me. To follow Christ, what is it else but to come after Christ? it is true indeed there seems to be but little difference betwixt them, but this, this latter expression hath more in it than the former. Many come after Christ but follow Self; many come for the things of Christ but not for Christ himself; for the Loaves, but not for the love of Christ; But if any man will come after him, he must deny himself, and take up his Cross, and follow him.

¹ Burroughs
Gosp. Conver-
sation.

CHAP. II

The Doctrine.

OUt of the words thus opened, the principal thing that I have to observe, and intend to prosecute throughout the whole Treatise following, I shall here lay down in this Conclusion,

Self-denial is a duty that must of necessity bee thoroughly practised by every one that will come after the Lord Jesus, in the way of holiness, unto eternal happiness.

Before I come unto the Demonstration of this grand Conclusion, two things there are to be explained,

- 1 What is meant by *Self*?
- 2 What by *denying of Self*?

SECT. I.

Shewing what is meant by Self.

SElf here, is ones own person in contradiction to whatsoever belongs unto the person, *that which a man is*, in opposition to *that which he hath*. This must be denied, yet not simply under any consideration, but *κατὰ τὴν* in some certain respect only, namely, as it stands in opposition unto Christ, and refuseth to come after him. In all other

other respects, a man not only may, but ought to please himself, save in this only, that hee would bee pleased contrary to the will of God. So that if there were nothing of contrariety or enmity in him to the will of God, but in all things hee were subject thereunto, there would bee no need of Self-denial.

The soul therefore in the practice of this duty of Self-denial, must bee considered^k as a thing complex or concrete, necessarily including the corruption of that evill life, or spirit, which is the souls self for a time. This by the Apostle is called ¹ *παραδίδωμι τὸ σὰρκα καὶ τὰ ὀνόματα*, the old man, Rom. 6. 6. and the flesh, Gal. 5. 17. in regard of the remainders whereof in himself, he sayes hee was carnal, Rom. 7. 14. This is true of every one, but with this difference, some are altogether carnal, as those that are not born again; Job. 3. 6. The Apostle speaking of these, expresseth them by this Periphrasis, *οἱ κατὰ σὰρκα ὄντες*, they that are after the flesh, Rom. 8. 5. and afterwards, *οἱ ἐν σαρκὶ ὄντες*, they that are in the flesh, v. 8. Others are but in part carnal, as those that are born of the Spirit, who in that respect are said to bee Spirit, Job. 3. 6. and yet in regard of a remainder of corruption, are said to bee also carnal, 1 Cor. 3. 4. Now as such; whether regenerate or unregenerate. a man is bound to deny himself, though it bee the regenerate man only that will do it.

^k *Moore's Platonic Poems Interpretat. Gen.*

We must conceive in a godly man, a double self, one which must be denied the other which must deny. *Sibs Souls Conflict. cap. 9.*

¹ *Ὁ παλαίος ἀνὴρ καὶ τὸ ὄνομα* hic est subjectum pro adjuncto, pro ἡ παλαιὰ ἀνδραγόνατος, vetus illa in homine vivendi ratio, quae naturae dicuntur. *Grotius in loc.*

Those that treat of this subject, doe usually make mention of divers other Selves, and accordingly make so many several sorts of Self-denial. Some distinguish it into circumscribed Self; which is a mans person, Divided-self which is his wife; Multiplied-self, which is his posterity; Civil-self in respect of his Civil relations, and worldly enjoyments; Sinful-self in respect of his corruptions, and Moral-self in respect of his good works.

Others make a tripartite division of it, into Natural, Sinful, and Renewed-self. Natural-self they consider,

1 In regard of being, and substance, importing our life, together with all the powers, and faculties of nature, as understanding, will, and affections, the senses and members of the body.

2 In regard of well-being, or the comforts of this life, which are either,

1 External relations;

Or 2 Special gifts, and endowments, as Learning, Wisdom, Power, and all other abilities of minde and body.

3 Common ends, which all men labour for, as riches, honours, and pleasures. Renewed-self they make to bee a mans duties, holiness, and obedience, his righteousness, and the graces of the Spirit: But thus one may make all the things in the world ones self.

That which is to bee denied in all these,

is but one and the same thing, and that is the *Old man*, which would have something to do in all of them, contrary to the will of God, which must not be suffered. The *Old man* would have us save our lives, when God would have us lose them; hee would have us keep our estates, when God would have us part with them; hee would have us seek to be justified by our good works, hee would have us imploy our understandings and other abilities of minde and body for other ends, than God hath appointed, and when it is thus, hee must be denied. Therefore its more proper to say, that Self must be denied *in, or about* riches, and honours, and good duties; that that riches and honours, and good duties must be denied, as I shall shew afterwards.

SECT. II.

Shewing what it is to deny Self more generally.

HAVING shewn what Self is, I come now to declare what Self-denial is; and first I will speak of it more generally, afterwards more particularly. For the right understanding whereof, I shall premise this distinction concerning a Denial in general. Denial is either in respect of something affirmed, something requested,

or something violently contended for.

1. In respect of something affirmed, as when one shall say of any thing, *It is so*, a nother sayes, *It is not so*.

2 In respect of something requested, as when a man shall beg an Alms, and hee of whom hee begs will give him nothing.

3 In respect of something violently contended for, as when a Theef sets upon a Travellor for his purse, and the Travellor withstands him, takes him prisoner, or kills him. According to this distinction, there is a threefold Denial, that I shall make use of in the explication of this duty of *Self-denial*.

1 *Argumentativa negatio*, an argumentative denial. As when the Respondent denies the Assertion of his Opponent, and the arguments that he brings to prove it. This is in *Scholis*.

2 *Judicialis negatio*, a Judicial denial, as when the Judge denies the Malefactor his life, will not bee intreated, but resolves to pass sentence of death upon him. This is in *Foro*.

3 *Hostilis negatio*, a Warlike denial, as when one Enemy will by no means suffer the other to be quiet, but endeavours continually by all means to destroy him. This is in *Castris*.

These three as will appear in the application of them, do make up *the whole* of this duty of *Self-denial*.

The

The first is the arraignment and conviction of Self.

The second, the sentencing and condemnation of Self.

The third, the actual execution of it.

In the first, * *Self-wisdom* is denied.

In the second, † *Self-lust*.

In the third, * *Self-will*.

First, There is an Argumentative Denial of Self, a denial in a way of argumentation and reasoning with Self. There is a twofold reasoning with self, a reasoning of consultation and a reasoning of contestation.

1 A reasoning of consultation. This is the most ordinary and usual kinde of reasoning, but most abominable, seeing Self-consultors take counsel, but not of God, idolizing the wisdom of the flesh within themselves, which yet ^m is enmity against God, as the grand Oracle, to which they recourse continually as able to give advice and direction upon all emergencies; wherefore they retire themselves into themselves, summoning in all their thoughts to a privy council, not at all attending to the counsel of the Word without them, nor to the secret hints of the Spirit of God within them, both which they lay aside as dissenting in their votes. Even as *Ahab* when he was to advise about his war with the King of *Syria*, would not send for *Micahiah*, because said hee, ⁿ hee doth not prophesie good concerning mee, -- οὐ πάποτε

* ἐφ' ἑαυτὸν
Rom. 8. 6.

† ἐνδὲν ἑαυτοῦ
1 Jo. 2. 16.

* θέλημα
Eph. 3.

^m Rom. 8. 7.

ⁿ 1 King. 22. 8

Rom. 8. 7.

as hee in *Homer* on the like occasion. There are not two greater enemies in the world than Self, and Christ, and their counsels are mutually destructive one of the other, therefore Self will not advise with Christ in any thing. *The natural man, i.e. the Selfish man, is not, nor indeed can bee subject unto Christ;* hee's now a secret enemy, then an open and professed rebel, *alwayes an actor in a way of opposition against him, striving with him for his Crown, and scrambling with him for his Scepter.* This designe of prevailing against Christ, Self carries on by advice, and counsel from carnal reason, which still adviseth the breaking of his bonds, and the casting away all those cords that are any way obligatory to his service. Counsel in a selfish heart, is the first and great engine that moves all the lesser wheels of opposition against Jesus Christ, the womb that conceives, and the breast that suckles all those devillish plots and contrivances whereby it keeps up its own kingdome, and labours to ruine Christs; for *frustra sunt arma foris, &c.*

A notable instance we have of this in the second Psalme, *The Kings of the earth set themselves, and the Rulers took counsel together against the Lord.* Now mark what was the result of this debate, the issue of this consultation, *Let us break (say they) his bonds, and cast his cords*
from

from us. This is the counsel that Selfe gives whensoever it is consulted with.

1. If it bee a bond of injunction, a cord of duty, Self presently gives counsel for the breaking of it : A Selfish man is an Heifer unaccustomed to the yoke, and therefore no wonder that hee draws back, when Christ would draw him forward. It is the nature of Self, to work for it self, and not for another. Besides, the service of Christ is of a spiritual nature, and heavenly employments suit not with one that is carnal.

And further, the duties of the Gospel are attended with the contradiction of sinners, the shame and the cross accompany them, and therefore Self cannot endure them. But conscience which in respect of its power and authority, is Gods Vicegerent in the soul, will not suffer him to be quiet, but calls for duty, lifting up its voyce, and crying aloud, *Duty, Duty, man, it is thy duty*, and it will have *the full sale also*. Therefore that hee may quietly omit the duty, conscience must bee silenced. But how must this bee? Why Self prescribes a way presently.

1 Let conscience bee *blinded*, that it may *not see it to be a duty*. If this cannot bee done, then,

2 Let conscience bee *bribed*, that it may not say, *It is a duty*. If this will not do, then,

3 Let

3 Let conscience bee *broken*, and this will bee sure to do it. Thus do many men when they have convictions upon their spirits, they labour either to extinguish the light, or else to get it on the same side with their lusts; but if they can doe neither, as many times they cannot, especially if they live under a convincing Ministry, then they resolve to sin against their light; as for such and such duties they are not consistent with their carnal interests, therefore come what will of it, they cannot, they will not submit unto them. Thus what ever bee in the premises, they are resolved this shall bee the conclusion, *We will not have this man to reigne over us*, Luke 19. 14.

2 If it bee a bond of prohibition, a restraining bond, self administers counsel for the breaking of this too. The commandement that comes to a selfish man, forbidding him to proceed any further in the pursuit of his carnal projects for the satisfaction of his lusts, now when the commandement comes, Self comes too for the making void of this commandement. Tis *Pauls* expression, *Rom. 7. 9. When the Commandement came, sin revived.* Then the Commandement comes, when tis understood by conscience, and conscience dares not but speak unto the soul what it understands, whether it bee a duty or a sin. Now when the Commandement

dement comes in this manner unto Conscience, declaring the sin, and threatening the vengeance that will follow it; Self is presently alarm'd, and in all haste calls a Counsel for the breaking of this bond. It cannot endure that its licentiousness should be restrained; and therefore deals with Conscience here as before, it endeavours to widen and wire-draw the Conscience, to delude and cheat it, and if this cannot be affected, it resolves to do violence to it. *Balaam*, when he was convinced what a dangerous sin it was to curse the people of God, which notwithstanding, for the Gold and Silver, and great promotion that was offered him, he had a great mind to do; presently begins to consult, to see if there were any way in the World to make it lawful. And thus do many, when the thoughts of sinne do lye in the way to any thing they have a minde to, they try if it may be otherwise, they will see if they can bring down Gods mind to theirs, because they are loath to bring up their minds to Gods, that so God may deny himself because they will not. The Apostle *exhorts us*, to *prove what is the good and acceptable will of God*, for this end that we may obey it; but selfish men prove *what is not the will of God*, because they have no minde to obey it, and therefore are glad if they can finde it to be no duty, because they list not

p Ephes. 5. 10

not to practice it; and no sin, because they are loath to bee restrained from it. Thus we see what course men take when they reason with Self in a way of consultation, and therefore this is not that reasoning whereby Self is denied, this is so farre from Self-denial, that it is the veriest self-pleasing, and self-seeking that is in the world. Self must not bee consulted withall when we are called to come after Christ. *Abraham* when he was called to go out into a place which hee should after receive for an Inheritance, *obeyed, and went out, not knowing whither he went.* Heb. 11. 8. When once wee are certain of the command, 'tis too late to ask counsel. *In rerum sancta non est deliberandum.* Let us then go on to the second particular.

2 A reasoning of contestation, this is the reasoning here meant; we must not reason with Self in a way of consultation, but in a way of contestation. This is a principal part of Self-denial, for the opening whereof consider these two particulars.

1 Self will affirm that which is not to be affirmed; both of sins and duties, persons and things; it will call darkness light, and light darkness; it will call that which is evil, good, and that which is good, evil; it will put bitter for sweet, and sweet for bitter. First, it will call darkness light, it will say of the grossest error,

errour, it is the most glorious truth; thus it calls Antinomianisme a Honey-combe, Familism the rule of perfection, and Arminianisme Gods love to Mankind. Secondly, it will call light darkness, it will say of the most glorious Truths, they are but the dreams, and melancholly fancies of a company of ignorant and silly people. Thus it decies the holy Scriptures as a dead Letter, a beggerly Element, incky Divinity, and a Hamane invention. Thirdly, it will call that which is evil good, it will commend the foulest Vices, for the fairest vertues; thus it calls Drunkenness good fellowship, Covetousness frugality, and Pride magnanimity. Fourthly, it will call that which is good evil; thus it calls Preciseness hipocrisie, and Zeal vain-glory. Fifthly, it will put bitter for sweet; thus it says of Religion, that it is but a melancholly dumpish thing, voyd of all true pleasure and comfort. Lastly, sweet for bitter, and thus it says, that the only way to peace and comfort is, to make conscience of nothing. Thus Self speaks many times in *bare affirmations* only, without arguing of the case, or urging what it says by the strength of seeming reason; And this is from hence, that in Natural men, not only through ignorance, but also many times through a wilful and inordinate love of that which is evil, and inveterate hatred

harred of that which is good; this unjust sentencing of truth and falsehood, and good and evil, is not so much as called in question, so that it being taken for granted what Self says, there needs no further urging of it. But now, if that *an Ipse dixit*, a bare affirmation will not prevail, there being some conviction or other in the Conscience that gainsays it; then,

2. Self will endeavour to prove what it sayes by strength of argument; it will not only say of evil that it is good, and of good that it is evil, but it will alledge such and such Reasons why it must needs bee so, and these Reasons it will urge with much vehemency and importunity, pressing them not only upon the judgement for the gaining of the affections, but upon the affections also for the winning of the judgement, and by this means it so farre prevails with many, that the most powerful and convincing preaching will not work upon them.

Our duty in this case is Two-fold, 1. To distinguish. 2. To deny.

1. To distinguish seeming reason from that which is reason indeed. Self produceth its strong reasons, as they are called, *Isa. 41. 21.* but their chiefest strength is the colour and vizard of true Reason wherewith they are disguised, strip them of their cloathing, and they dis-

dis-appear presently: they seem to bee reason, but indeed are not: Like as in a picture of fite, wipe off the colours and nothing remains. In all the Arguments that Self brings, two things are warily to be observed; First, what it lays down for a principle, or rule; and, Secondly, how it doth apply it. The fallacie lyes in one of these two, and where the fallacy is, wee must be sure to deny.

1 Sometimes the fallacy or deceit lies in the principle; Self hath many wicked and cursed Principles, whereby it misleads the generality of the world. As,

1 Believe no more than you can see reason for.

2 Moderation in Religion is most commendable, whatsoever is beyond it, is Hipocrisie.

3 Take up a form of godliness, but deny the power thereof.

4 Do many things, but keep thy *Herodias* still.

5 Perform religious duties, but allow as little time for them as may be.

6 Engage no further in the cause of Religion, than there is a way open for a retreat.

7 Every man for himself, and God for us all.

8 I may make the most of my own.

9 Let the buyer look to himself.

10 Eleth.

10 Flesh and bloud cannot endure
it.

11 I scorn to be beholding.

12 Shall I want while I have, and
when I have it not too?

13 *Qui nescit dissimulare nescit vi-
vere*: Hee that cannot dissemble
knows not how to live: All these
are false Principles.

2 Sometimes the fallacy is in the ap-
plication of the Principle, as for in-
stance; sometimes Self pleads for Pro-
digality, under the name of Liberality;
for Covetousness, under the name of
Frugality; for foolish Pitty, under the
name of Lenity and Mercy; for Super-
stition, under the name of Devotion;
for Censoriousness, under pretence of
Zeal; and lastly, for Licentiousness, un-
der the name of Christian liberty. Here
the principle is good, but the application
naught. As suppose when a man is pro-
fuse in his expences, wasting his estate
in unnecessary entertainments, &c. if the
question be put, whether he do vertuously
or not? Self will tell him hee does vertu-
ously, and to prove it, frames this argu-
ment; Hee that spends liberally does
vertuously; but thou spendest liberally,
Ergo. Here the Principle is good, for Li-
berality is a vertue, and he that is liberal
disposes liberal things: But the testimony
or application is false, for in spending in
that

that manner hee is prodigal. Now when we have found out wherein the fallacy lies, whether in the principle or testimony, we must have a care,

1. To give a peremptory denial. And though we should not be able to unriddle all the mysterious fallacies of Carnal reason, yet we must by no means yeeld our assent to any thing that is brought against the Truth; though I cannot dispute for the Truth, yet I can burn for the Truth, said that worthy Martyr in Queen *Mari*es days. But we shall be the better enabled with more confidence and resolution to give a denial to all those Objections that Self shall at any time make against the Truth, the more careful wee bee in acquainting our selves with the Principles of the Gospel, and the more serious we be in charging them home upon our own Consciences. This indeed would be an effectual way of reasoning down Self, when a man can set himself in the presence of God seriously, seeking after his minde and will revealed in his Word, and then bring all these Carnal principles of Self unto the Test, and upon the discovery of their disagreement with the Principles of the Gospel, discard them, and charge it upon his Conscience to beleieve the other, and walk by the other. 'Tis not the knowledge of Gospel-Principles that is sufficient to beat down

D

Self,

Self, but there must bee a charging them upon my Conscience, I must make them my principles; such and such principles I walked by formerly, I but now I have found out better, and these henceforth shall bee my principles, I will walk by these. So that when self urgeth Carnal Principles, and Carnal Rules upon me, I must answer Self, those are not my principles, I have now another rule to walk by; those are destructive principles, destructive to the purity and peace of my Conscience, I will not walk by them. Thus of this first kind of Self-denial, by way of argumentation and reasoning.

Secondly, there is another kinde of Self-denial, and that is a judicial denial, such a denial as that of a Judge upon the bench, when hee refuseth to shew mercy to the convicted malefactor. Self must not only bee arraigned, and convicted, but also sentenced, and condemned: Sentence of death must bee pronounced upon Self. Before Self was an Advocate, and pleaded its own cause, now it becomes a Solicitor, and petitions for its life. And thus it will do when it cannot prevail with all its subtilties, and carnal reasonings, but is foiled at its own weapon, it will become an humble suitor, it will come with tears in its eyes. Now it dares not enter the lists of disputation as before, there is so much convincing light

light in the Conscience, but it goes another way to work, it presents it self as an object of pity; it speaks the soul fair, and flatters with it, lest it should bee condemned. Self in this case will bee content to lose much, it will bee content to lose the name of Reason, and Wisdome, so that it may live. And here many carnal hearts are *at a stand*; they have so much light as stops the mouth of Self, it dares not argue and reason the case; they know it is guilty, but yet they will not passe the fatal sentence upon it. They are afraid to condemn it, for if they should do that, it would bee very difficult to recal the sentence, and far more difficult to comply with Self afterwards; it would breed far more guilt and horror in the Conscience, it being a great aggravation of sin to do that for which a man is already self-condemned. But it is not enough to reason down Self; wee must bring the matter in debate *to a judgement*, after wee have debated thoroughly, and heard what Self can say for it self: wee must come to some resolution, what to do with Self, wee must debate it to destruction. In *Act. 3. 13, 14.* it is said that the Jewes denied Christ; now turn to the 19th. of *Joh. v. 15.* and wee shall see how they did it, *They cryed out, away with him, away with him, crucifie him.* Even so must wee deny Self, when it begs for its life,

Confess. 1. 8.
c. 7. Sect. 2.

saying, away with it, away with it, crucifie it. Many know that God hath decreed the destruction of Self, and yet are afraid lest the decree should bring forth too soon; yea, they will pray for the killing of their lusts, even while they are loath that God should hear their prayers. As *Augustine* confesseth of himself, *etiam petieram à te castitatem, & dixeram: Da mihi castitatem, & continentiam, sed noli modo. Timebam enim ne me cito exaudires, & cito sanares à morbo concupiscentia, quem malebam expleri quam extinguere.* I desired (saith hee) in the beginning of my youth, that thou wouldst give mee chastity, and I said, give mee O Lord chastity, and continency, but not yet, for I was afraid lest thou shouldest have heard mee too soon, and healed my disease too soon, which I had rather have had satisfied, than extinguished. What do they speak but that the work of conversion is yet very doubtful? to say no more. There is an hostile Self-denyal. This is the actual execution of Self. Self must not only bee convicted, and condemned, but actually crucified, and thoroughly mortified. Self is not to live in the soul, it hath lain under the curse ever since its departure from God; and this curse will eat out its very life in all that belong to God. This wee must submit unto if ever wee mean to bee Christians indeed, wee must bee

bee content to let Christ do whatsoever hee pleaseth within us, hee must have his will of us, hee must bee suffered to say where, and what hee will. If wee will bee Saints, wee must have fellowship with him in his death, as well as in his resurrection; wee must bee crucified, as hee was crucified, that the body of sin may bee destroyed, and herein wee are not to bee passive only, but active too, *wee must by the Spirit mortifie the deeds of the flesh,* Rom. 8. 13. This implies a twofold act of Self-denial.

1. An act of retention, or with-holding from Self those things that keep it alive. *Two things have I required of thee, saith Agur, Prov. 30. 7. deny mee them not, or with-hold them not from mee before I dye.* So 1 King. 20. 27. *Hee sent unto mee for my silver, and my gold, and I denyed him not.* Heb. I kept not back from him. This then is to deny Self, to with-hold, and keep back from it those things it would have. Wee must not fulfill the lusts of Self. So the Apostle, Rom. 13. ult. *make not provision for the flesh, to fulfil the lusts thereof.* And truly wee may very well bee sparing unto Self, it hath usurped much, but nothing is its due. Self is an hellish vorage that still cryes, give, give, a bottomlesse gulf that sucks in all before it. Where it lives and reignes, it makes every thing

become tributary, it Lords it over time, and strength, and parts; it exacts homage and devoir from every thing. Therefore Self must bee stinted, it must bee cut short of its allowance. There is no need of feeding Self, it will grow fast enough of its own accord. Nature affords it livelyhood enough wheresoever it is; so that adventitious helps are altogether needlesse. As it is with the ground which is cursed for mans sake, it brings forth naturally Briars, and Thorns, without manuring, without tilling. So it is with mans heart, it is altogether disposed, and of it self apt, too too apt to engender, and bring forth all manner of noisome lusts, which being fed, multiply in more abundance. Notwithstanding it bee thus, yet many there are, yea, multitudes that pretend to come after Christ, who yet are too indulgent to themselves, lavishing out upon themselves whatsoever their lusts call for. These are persons of such facile and easy nature, that they can hardly deny themselves any thing, they must have not only for necessity, but lust also. Pride calls for this, and th'other fashion, they must have it presently; Covetousnesse for *Nabobs* Vineyard, and they are sick if they have it not; Ambition for *Mordecaies* Cap and Knee, and they cannot injoy themselves if they have it not. But my Brethren, do you think that ever

this

this fire of Self-love will bee extinguished while yee daily administer fuel unto it? do you think that ever this Prodigal will return to his Fathers house, while hee hath mony and maintenance at his will and pleasure? Self must bee stinted, not fed and pampered, that is the first.

2. An act of subtraction. This is another act of mortifying Self-denial. The former is properly a negation, this latter a privation. Self catcheth at every thing, it continually gathers in unto it self, but never lets any thing go, unlesse upon double or treble interest. It is a cruel extortioner, a griping usurer. It never parts with any thing, but upon main force, and therefore violence must be used in taking from it. Self acts many times violently, and by force for the satisfaction of its lusts, and violence must be opposed to this selfish violence. Self gains by force, and it must lose by force also. Self doth violence to principles of Reason, and Revelation, it with-holds the truth in unrighteousness, it breaks all bonds, that so it may act without controule, and this licentiousness gotten by force, it will keep by force, unlesse a greater force prevail against it. This is that strong man, *Mat. 12. 29.* that keeps the house untill a stronger than hee break in by violence upon him, and cast him

Oh! it is now time to imbitter them. What one of the Fathers sayes of repentance, I may say of Self-denyal; it is *serdium omnis*, Self-denyal is a purging grace; a cleansing grace, it foreteth up all its sweet morsels again. Thus wee see what must bee done, if wee mean that Self should bee destroyed. Wee must not only not give to Self, but wee must also take away from Self, whatsoever hath been unjustly detained by it. Hath Self any right to what it keeps back from Jesus Christ? certainly not. Therefore I will say to all that read this book, as the Prophet to the King of Israel, Ezek. 21. 26. *Remove the Diadem, take off the Crown, exalt him that is low, lift up Christ upon the Throne, who is now trampled under foot by Self, abase him that is high, bring down Self into the dust, if yee will not, then as in the 27th. vers. God will overturn, overturn, overturn, and it shall bee no more, untill bee come, whose right it is, and bee will give it him.*

SECT. III.

Shewing what it is to deny Self more particularly.

I Have done with the more general description of this duty, and now come to speak

Speak of it more particularly, and first,

SUBJECT. I.

Of denying Self in respect of inherent Grace.

In this, as also in the rest of the particulars following, I shall consider it,

1. Negatively, what it is not.

2. Affirmatively, what it is.

Negatively, To deny Self in respect of inherent Grace, is not

1. To deny the presence of it where it is. This were to bear false witness against ones self, and consequently to break the ninth Commandement. Luther judged it no small error in Melancthon, that to the intent that all might bee ascribed unto God, hee imagined Christ to bee further off from his heart, than indeed hee was, *Soli Deo omnia deberi tam obstinate asserit, ut mihi plane videatur saltem in hoc errare, quod Christum ipse fingat, longius abesse cordi suo, quam sit revera;* But saith hee, *Certe nimis nullum in hoc est.* Philippi; Certainly Philip is too much nothing in this kinde of Self-denyal. It is not humility, but pride, and sou'in-gratitude, not to acknowledge what good soever God hath wrought in us; which is not so well taken notice of as it should. by some, otherwise very good men, and women, who now and then will needs thus

this severely passe sentence upon themselves, as having not one jot of goodnesse in them. It is commonly observed by such as have to do with men of troubled consciences, that notwithstanding they will acknowledge such things to bee in themselves, as according to the judgement of the word, are the very fruits, and real effects of Gods sanctifying Spirit, yet by no means will they yeeld, that there is a work of grace in their hearts. They cannot deny but that there is a change in some measure wrought from what they were before, the wayes of God which once they counted too strict and precise, and hated under that very notion, they now love, and account them the happiest souls that walk in them; and those sinful wayes which they took pleasure in formerly, they now loath, and detest, and are even ashamed of them; and as for the people of God whom in times past they hated, and persecuted, they now love them dearly, and esteem them the only excellent ones upon the earth. They cannot deny but they have an hungry and thirsting after the Lord Jesus; not only to bee made partakers of his Righteousnesse, but his Holinesse also, and that nothing without this, will content, and satisfie them; and yet notwithstanding all this, they will most unreasonably conclude
against

against themselves that they have no grace; and for what reason? why, because they have not such a measure of grace as they apprehend to bee in others; they have not such stirring and strong affections, such a measure of grief for sin, such a measure of love to, and delight in the wayes of godlinesse, as others have, and hence they conclude they have nothing in themselves more than what may bee found in reprobates, and that all is but in Hypocrisy. Now, could they but see it, there is much of Self in this. that because they *have not so much as they would*, they will not take notice of *so much as they have*. A little grace must bee owned, though in the midst of many corruptions. As with one eye we should look upon the evil that is in our selves to bee humbled, so with the other we should look upon the good that is in our selves to bee thankful. *I am black, but comely*, saith the Spouse, *Cant. 1. 5.* And *I sleep, but my heart waketh.* chap. 5. 2.

2. It is not to deny the power of it, when it should bee exercised. Power is most properly proper unto grace, *ἐξ ἀνάγκης αἰὲν ὑπάρχει*, it is alwayes necessarily in it, and it can no more bee conceived without it, than a body without quantity, or fire without heat. To say therefore that grace is not a powerful inabling thing, is a very contradiction, for it is all one as to say

say that grace is not grace, as to say that fire is not hot, is all one as to say that fire is not fire. Therefore it is but an idle plea for any one that is godly, to say, *hee can do nothing*, and that upon this account hee must not attempt the performance of any good duty, till the Spirit move him. Verily there is much of Self in this. *Non posse pretenditur, non velle in causa est.* Want of power is pretended, but want of will is the cause why those that are godly do no more than they do. I doubt not to affirm that ordinarily it is so. *Austin* wondring at himself (as hee tells us, *L. 8. Confess. c. 9.*) why the minde when it commands the body, should presently bee obeyed, but when it commands it self, should bee resisted, thus at length resolves the case. *Non ex toto vult, non ergo ex toto imperat*, it doth not fully will, and therefore doth not fully command. *Nam in tantum imperat in quantum vult, & in tantum non fit quod imperat, in quantum non vult*; for in so much it doth command, in as much as it doth will, and in so much that is not done that it doth command, in as much as it doth not will. *Paul* exhorts *Timothy* to stir up the gift of God which was in him, *2 Tim. 1. 6.* and hee gives this reason, *vers. 7.* for God hath given us the Spirit of Power, of Love, and of a sound minde. And the Prophet complaines, *Isa. 64. 7.* There is no man that stirreth,

stirreth up himself to take hold of God. *Vulg.* *Non est qui surgat*, there is none that riseth up; and so *Augustine* in the fore-mentioned place, speaking of the mind as partly willing, and partly unwilling to that which is good, *Non totum assurgit*, saith hee, it doth not fully rise up. Therefore though *Natural* men, who are dead in sin, be without strength, and so cannot stir up themselves to a further doing, and receiving of that which is spiritually good, yet *spiritual* men, who are quickened, have a power, and ought to stir up that power, for the doing of that good which God requires, and for the receiving of that good which hee hath promised.

3. It is not to deny the use of it, as an evidence for the clearing of the goodnesse of our spiritual estate. *Wee know saith the Apostle that wee have passed from death to life, because wee love the Brethren, 1 John 3. 14. And by this wee know that wee love the Children of God, when wee love God, cap. 5. 2.* and by every other grace wee may know it as well as by this. The least grace if true and sincere, is sufficient to salvation, and therefore the sense of the least grace is sufficient to assurance. Grace is the fruit of the Spirit, *Gal. 5. 22.* and the tree is known by its fruit, *Mat. 12. 33.* Some cry up an immediate revelation of the Spirit, as the only evidence, in opposition to the testimony of a good conscience, arguing

** Quicquid de aliquo universaliter dicitur universaliter, id etiam de omnibus dicitur quae sub isto universaliter continentur.*

** Culverwell's White Stone.*

W Culverwel.
Ibid.

guing from inherent Grace; but such do not consider that the testimony of Gods Spirit is alwayes accompanied with the testimony of our own Spirit, as *Rom. 8. 16. The Spirit it self beareth witnesse with our spirit, that wee are the sons of God, οὐ μαρτυρεῖ* which is properly of one that confirms what the other sayes. If our own conscience condemn us, i. e. upon just and warrantable grounds, out of the word, God will much more condemn us, for God is greater than our consciences, and knows much more wickednesse by us, than wee do our selves, *1 John 3. 20.* It is not our confidence and perswasion then, but the ground of it, that argues our Estate to bee good. Though our perswasions bee never so strong, yet if our grounds and reasons bee none, or false, wee are but in a tottering condition; wee do but build upon the sand, and therefore when the rain descends, and the flouds come, and the winds blow, our building will fall; and great will bee the fall thereof, *Matth. 7. 27.* Here I cannot but make mention of a dangerous mistake of some, that first take it for granted, that they are in Gods favour, and then, though they can see nothing in themselves (setting aside their form of godlinesse, their holding of some popular opinions, and engaging in the publick service with the honest party) but the fruits of the flesh, as *Adultery, Fornication,*

tion, Uncleannesse, Lasciviousnesse, Hatred, Variance, Emulation, Strife, Sedition, Heresies, Envyings, Drunkennesse, Revellings, and such like. Yet they go on securely, vainly trusting that none of these (some whereof they rather judge to bee fruits of the Spirit, than of the flesh, and others of them (upon the fore-mentioned supposition) rather infirmities, than reigning sins) shall separate them from the love and favour of God, seeing, *whomsoever hee loves, hee loves unto the end.* Wee have a remarkable place for this, *Isa. 48. 2. They call themselves the holy City, and stay themselves upon the God of Israel,* and yet as the former verse shews, they were most abominable Hypocrites, they made mention of the God of *Israel*, but not in truth, nor in righteousness; and the fourth verse tells us, that they were very obstinate, *their neck was as an Iron sinew, and their brow brass.* I am verily perswaded this is a delusion that damns millions of souls under the Gospel. Dr. *Jackson* in his *Treatise of Justifying Faith*, hath so fully opened it, that I thought good for the conviction of this sort of men, to transcribe this that follows. The Hypocrite (saith hee) alwayes perverting the practical, as the Heretick doth the theoretical rules of Scripture, never sounds the main depth of Christianity, but passeth over it, as if it were

some Philosophical shallow -- And after
 hee hath once lost the right way, and
 wandered a while in *uncertain blind per-*
swasions of his private favour with God,
 takes a course quite contrary to all godli-
 nesse. For where our Saviour laies it
 down as one of the first and most need-
 sary rudiments of Christianity, that wee
 must forsake all, and deny our selves,
 otherwise wee cannot truly follow him,
 the Hypocrite perswades himself hee
 hath forsaken Father, and Mother, Sister
 and Brother, even all hee hath any se-
 cular reference unto, because hee so de-
 voutly follows Christ. As in what? in
 hearing Sermons, quoting places of
 Scripture upon every occasion, in com-
 mon talk, or in precise observance of some
 precepts, whose practise is very *compa-*
tible with his principal desires, apt to sup-
port his reputation, otherwise defective and
lame, or perhaps comfort as well with his
fourre affections, his niggardly, or scraping
disposition, zeal in reading, and hearing
 Gods word; I ever admire, where it is
 accompanied with practise conformable;
 but to bee more precise in *perswasions,*
 than in *actions,* more zealous in perfor-
 mance of duties towards God, *no way*
chargeable, than lowly, courteous, and real-
ly loving toward their neighbours, is a
 fearful sign that worldly affection hath
 got the start of Faith in the Spring, and
 will

will hardly bee overtopped in the growth;
and that the mind thus affected, is sickly,
and faint, yet willing to stay the working
of conscience with these repasts. And
were it not the nature of this disease, to
put out the eye of reason, and rely wholly
upon forced persuasions; it were impossi-
ble such palpable contradictions betwixt
most mens ordinary resolutions, and fun-
damental principles of Faith (as any
Heathen that could but understand what
the words of Scripture meant, would
upon the first view of both, clearly dis-
cry) should go so long oft times for ought
wee can perceive, the whole course of
their lives, without controule, or check,
and without notice of their danger. Hee
is in worse case questionlesse than the
meer natural, or reasonable man, even
blinded by Gods just Judgement for his
hypocrisy, that can suffer himself to
bee perswaded hee hath truly denyed
himself, taken up his crosse, forsaken all,
and made fit to follow Christ; when as
the world sees, and his practice proclaims
hee mindes nothing, either so intensive-
ly, or continually, as the increasing of his
wealth, or raising his own, or his Childrens
fortunes, already greater than they are,
Christiannly capable of. Thus far the Do-
ctor; Therefore I do here in the name of
God warn all those, of what rank soever
they bee, that shall read this Book, that

as they love the salvation of their own souls, and would not suffer the vengeance of eternal fire with unbelievers and hypocrites, the Devil and his Angels in Hell, they would beware how they entertain any such conceit of the goodnesse of their spiritual condition, while in the meantime they neglect to look after the evidence of the *real presence* of sin-subduing, sin-mortifying grace in their own hearts. The five foolish Virgins never doubted of their grace, till it was too late, and this was their folly; they were shut out of the Bride-chamber for their neglect, *Mat. 25. 11, 12.* Our Saviour tells us, *that many at the last day will say unto him, Lord, Lord, have wee not prophesied in thy name? preached many powerful Sermons, even to the wonder and astonishment of those that heard us? and in thy name cast out Devils, and in thy name done many wonderful works?* been instruments of a wonderful reformation in the places where wee dwelt, casting out Drunkards, Swearers, Prophaners of the Lords day, &c. and that then *he will professe unto them, that he neuer knew them, Mat. 7. 22, 23.* Let every one therefore examine himself what he be in the Faith, *2 Cor. 13. 5.* and give all diligence to make his calling and election sure, *i. e. his election by his calling, 2 Pet. 1. 10.*

+ It is not to deny the expression of it, when it should bee seen. Though grace
bee

bee an invisible thing in it self, yet by an holy practice it may bee made visible. *I will shew thee my Faith by my works,* saith the Apostle, *James. 2. 18.* and this is according to the commandement of our Saviour, *Mat. 5. 16. Let your light so shine forth, that men may see your good works, and glorifie your Father which is in Heaven.* Some are affraid to discover their graces, when they doubt it will bee to the prejudice of their worldly interest; and therefore lest they should offend some particular persons, not cordially affected to religion, upon whom they depend for some place of honour, or profit, which either they expect for time to come, or for the present do enjoy, they chuse rather in a way of base servile compliance, to discover their corruptions. But this is a great dishonour to God; and that which provokes him exceedingly. It was a great evil in David, that hee would play the natural fool before Achish, *1 Sam. 21. 13.* but certainly it is a far greater evil for any one to play the profane fool. Let such remember that terrible speech of our Saviour, *Mark 8. 38. whosoever shall bee ashamed of mee, and of my words, in this adulterous and sinful generation, of him also shall the son of man bee ashamed, when hee cometh in the glory of his Father, with the holy Angels.*

Thus I have shewn what it is not, Negatively, now in the next place, I shall

shew what it is,

Affirmatively, To deny Self, in respect of inherent grace, is

1 Not to attribute it to our selves, either as the efficient, or meritorious cause thereof.

1 Not as the efficient cause. The work of grace is supernatural; such a work as is far above and beyond any finite power, whatsoever to effect: which being so abundantly declared in the Scripture, somerimes calling it a *New creation*, 2 Cor. 5. 17. Ephes. 4. 24. and a *regeneration*, and *new-birth*. John 3. 5. James 1. 18. sometimes a *vivification*, or a quickning of those that were dead, Ephes. 2. 5. and a *resurrection* from the dead, Col. 2. 28. in all which that there should bee any co-operation of humane power is utterly impossible; one may justly wonder with what face any that do acknowledge it to bee the Word of God, can affirm the contrary. And yet the *Arminians* are not ashamed to go up and down boasting and bragging of a power within themselves, to do all this, and much more, without any dependence upon the special grace of God, at their own will and pleasure, which is too too evident, although in words they would sometimes

* Sive novatio
naturæ nostræ
eadem regenera-
tio, & creatio
dicitur, oportet
certè eius gene-
ris opus esse, quod
cum creatione
aliquam habeat
cognitionem:
nullam autem
habebis -- si ho-
mini partes sue
ita tribuantur,
ut quippiam fe-
cisse statuantur,
quod a gratia
Dei non sit omni-
no profectum
camero. Collat.
cum Tilen. p.
568.

* Esi Gratiam Dei Ver'is concedant, reipsa tamen tollunt, quia secundum
eor. efficacia Gratia Dei non est absoluta, comparatione bonæ electionis, sed
dependenter se habet a consensu liberi arbitrii, unde apud eos vocatur Efficacia
Moralis. Rivus in Psal. 16.

dissemble

dissemble the matter, in that they will acknowledge no other efficacy of grace, but what consists in a moral suasion onely.

But some of them speak their mindes plainly, ² *Posse quemlibet modo usu rationis polleat, sine ullâ peculiari, immediata, vel internâ lucis collustratione, facillime intelligere ac percipere omnes scriptura sensus qui ad salutem necessarii sunt scitu, creditu, speratu, vel factu, &c.* That any man, if hee have but the use of reason, without any peculiar, immediate, or internal illumination, can most easily understand, and perceive all those meanings of the Scripture which are any way necessary to be known, beleevd, hoped for, or put in practice: And that these meanings of the Scripture being apprehended by the understanding, are most easily propounded to the will, which hath by nature a free and inseparable faculty of choosing any kinde of object whatsoever, that is presented by the understanding.

Again, ² *Positis omnibus operationibus quibus ad conversionem in nobis efficiendam Deus utitur, manet tamen ipsa conversio, ita in nostrâ potestate liberâ ut possimus non converti, i. e. nosmetipsos convertere, vel non convertere.* Notwithstanding all the operations that God makes use of for our conversion, yet conversion it self so remains in our own free power, that wee

² Episcopius
Disp. de pers.
Script.

² Jo. Arnold
advers. Begerm.

b Owens Dis-
play of Armi-
nianisme.

c Hi tituli (si
nihil aliud
esset) satis ar-
guunt quàm
sint illa vana
quæ de liberi
arbitrii viribus
in causa salutis
vulgo jactan-
tur. Etenim
si servi sumus
peccati, quo
pacto cum ser-
vitate poterit
una consistere
Libertas? Cap.
de Effic. gratiæ
Thel. 5.

can bee not converted, that is (as they explain it) wee can either convert, or not convert our selves; ^b Where the Ido- later plainly challengeth the Lord to work his uttermost, and tells him, that after hee hath so done, hee will do what hee please.

Most horrid blasphemy! Neither the word of God that tells us, *The natural man receiveth not the things of the Spirit of God, because they are foolishness unto him, and that hee cannot know them because they are spiritually discerned*, 1 Cor. 2. 14. that he is ^c the servant of sin, Rom. 6. 20. Enmity against God, and therefore neither is, nor can be subject to him, Rom. 8. 7. *That every imagination of the thoughts of his heart is only evil continually*, Gen. 6. 5. *That hee can no more alter his custome of sinning, than the Ethiopian change his skin, or the Leopard his spots*, Jer. 13. 23. *That hee is without strength*, Rom. 5. 6. *Can do nothing*, Joh. 15. 5. *Being altogether dead in trespasses and in sins*, Eph. 2. 1. Nor Experience, whereby wee see that till God do mightily over-power him by the irresistible working of his Spirit within him, hee goes on; adding sin to sin, and iniquity to iniquity; the most convincing and perswasive Ministry of the Gospel notwithstanding, is sufficient to convince these men.

Certainly, if any of them perish in
this

this damnable error, their condemnation is of all mens most just, they are ἀνεπι-
 λυγίστοι, altogether inexcusable; and can
 have nothing to plead for themselves; For
 whereas other men plead their *Ganōs*^d,
 (though that bee not the reason) these
 must needs confess that their *Will-not* is
 the onely cause of their destruction: For
 if they can convert themselves, whence
 is it then that they are not converted?
 It is not (they say) because they cannot,
 therefore it must needs bee because they
 will not.

^d Fenner's wil-
 full Impeni-
 tency, Self-
 murder.

But to let this pass, What ever these
 men think or speak concerning the *abi-*
lity and *power of nature* in the work of
 conversion, the Scripture (wee see)
 teacheth us otherwise, That by nature
 wee are *spiritually dead*; and if so, reason
 will tell us, That wee cannot make our
 selves *spiritually alive*; And therefore
 let no man presume upon any strength of
 his own, as if hee were able as of himself,
 to answer the Call of the Gospel in *turn-*
ing himself from the power of Sin and Sa-
tan, unto God; but rather pray as E-
 phraim, Jer. 31. 18. *Turn thou mee, and I*
shall bee turned.

Indeed if God will undertake the
 work, it shall bee effected; and the gates of
 hell shall not prevail against it; but it hee
 let it alone, though there be line upon line,
 precept upon precept, and perswasion upon per-

perswasion, most certain it is, it will never bee.

If hee leave men to themselves, if hee say concerning any one, as hee did concerning Ephraim, *Hos. 4. 17. Let him alone,* hee will stand it out in a way of rebellion to the last, hee will *hold fast deceit, and refuse to return till his iniquity be full, and hee become ripe for destruction.*

Did men see this sinful disposition of theirs, not onely as it is discovered in the Scriptures, but as it discovers it self in their own hearts, with what implacable antipathy, and irreconcilable enmity it is continually acting against God, and the things of God, which by reason of Self-love that blindeth their eyes, they do not discern, there would bee no great difficulty in convincing them of the truth hereof; but this is part of the corruption of sinful nature, that though it neither can, nor will bee good, yet it would bee thought to bee so by others, and inforceth a conceit upon it self that it is good, at least not so bad as to bee altogether unable to doe any thing that is good.

Hence many persons having their affections sometimes extraordinarily stirred by some rowling Sermon, upon this imaginary conceit of their own ability to be good, presently begin to reform their former course of life, not only abandoning those

those gross evils which heretofore they practised, but taking up the practice of those good duties, which then they neglected, hoping at length to arrive at that perfection which the Law requires, but finding that after all their tugging and striving in many things, they still come short of it, they come to Christ desiring him to joyn his strength to theirs, and to perfect that which they have so well begun themselves.

But O the wofull delusion these men are under! They change indeed their outward actions, but they do not, they cannot change their inward dispositions; they are the same men still as before, they have a form of godliness, but are not under the power of it, they bring forth some fruit, but they have no root in themselves, and therefore, *in hora temptationis* in the hour or opportunity of temptation they will fall away.

* Luke 8. 13.

And it cannot be otherwise, for while they imagine they have power sufficient in themselves, it is certain they will not go out of themselves for it, and if they go not out of themselves for it, it is certain they cannot have it, and if they have it not, how is it possible they should doe that which cannot bee done without it?

As for their coming unto Christ, for augmenting and consummating grace, upon

* *Amesius Coron.*
ad Collat. Ha-
gienf. Ar. 4. 248

† *Ex Deo fidei*
complemen-
tum, ex nobis
est fidei caput,
sibi met arro-
gantes primi-
tias boni, Deo
vix decimas
relinquentes,
Ames.

‡ *Quicquid est*
extra Christum
caro est.

upon this supposition, that initiating grace is of themselves, it is a meer vanity; * *Quasi major opus esset potentia ad incrementum & constantiam fidei quam ad ejus primam in generationem, &c.* As if more power were required for the increase of faith than for the first beginning of it, and it had not its beginning, as well as its increase, from one and the self-same cause.

This was the conceit of the *Massilienses*, against whom *Austin* writes in his book, *De Prædestin. Sanctorum*, who said, that as touching the augmentation of faith, † they granted it was the work of God. But as for the initiation, or first beginning of it, they stiffly maintained, that it was the work of man. But the Scripture tells us, That Christ is the *Anchor*, as well as the *Finisher* of our faith, *Heb. 12. 2.* and so of every other grace, as well as of faith. Therefore if wee look not to him as the Author of grace, we have no reason to look that hee should bee the Finisher of it. *Unto every one that hath*, faith he, *(shall be given, Mat. 25. 29, and he shall have great abundance, but from him that hath not, shall be taken away even that which hee hath.* Where Christ hath begun a good work, wee may bee confident he will finish it, *Philip. 1. 6.* But if wee begin in the flesh (as wee do ‡ if wee begin without Christ) wee cannot expect
wee

we should end in the Spirit. To expect that the Spirit should joyn his strength with ours, and co-operate with us, hath not more of *ignorance* than of *arrogancy* in it; for what is it else than for the *second* cause to expect to *take place* of the *first*? to look that God should come down from the *Throne*, and wait upon us at the *Foot-stool*? ^b *Co-operation* supposeth another to be the first *Actor*, and therefore if God should *co-operate* with us by his grace, *we should go before, and God follow after*; a thing very pleasing unto *Self*, and that which these men would have, though all of them do not take notice of it. But enough of this.

By all that hath been said, it is clearly manifest:

1. If wee have no grace, *from whom it must be expected*; not from our selves, but from him who is *full of grace*, Ioh. 1. 14. in whom it hath pleased the Father that all *fulness* should dwell, Col. 1. 19. for this end, that all that come unto him might *receive from his fulness grace for grace*, Ioh. 1. 16. and therefore abandoning all conceits of our own sufficiency, and despairing of grace by any strength of our own, we must come into him, * earnestly praying, *that he would make us such as he would have us to be.*

^b Co-operatio est hominis, non Dei, insert enim co-operatio aliquam imperfectiōnem, supponitq; alium primum agentem, atq; ita si Deus co-operaretur homini per gratiam, homo praeiret, & Deus sequeretur. Rivet. exercit. in Gen. 52. * Scripturae sibi respondent de praecepto & gratia, ut Ezek. 18. 31. & cap. 36. 26. Item Jer. 4. 16. & Ezek. 36. 27. Item Phil. 2. 12. Item Matth. 9. 48. & 1 Cor. 1. 10. quae manifeste evincunt hoc ipsum a gratia Dei expectari & fieri quod a Deo praecepti ut, i. e. ipsam rei effectiōnem Rivet. in Psal. 16.

1 This is the difference be-
twixt think-
giving and
praise, the one
looks at the be-
nefit, the other
at the work-
manship of
God in it.
Vines on Isa.
63. 8. Seria,
before the
Parl.

3 If we have grace, *to whom it must bee ascribed*, not to our selves, but to him *who is the God of all grace*, 1 Pet. 5. 10. who hath wrought it in us, 2 Cor. 5. 5. wee must say, *This is the Lords doing, and it is marvellous in our eyes*, Psal. 118. 23. *It is hee that hath made us, and not wee our selves*, Psal. 100. 3. and therefore not unto us, not unto us, but unto the Name of the Lord be all the praise, *Psal. 115. 1.* This is indeed to praise God aright (and it is a principal part of Self-denial in the matter wee now speak of) to acknowledge God as the ⁱ *Workman*. We are ^k *his workmanship* saith the Apostle, created in Christ Jesus unto good works, *Ephes. 2. 10.* therefore if we attribute any thing to our selves ^l we commit either *Sacriledge* by robbing God of his due, (and so doe not praise him) or *mockery*, by praising him for that which wee hold to bee of our selves.

1. *Ἄνθρωπος* *ἄνθρωπος*. Syrus *alius*. Ad pietatem hominis creationem allo-
cū, ut etiam David. Pla. 51. 12. Pro nomine *ἄνθρωπος*, ceteri omnes prorsus
excluduntur, *ἄνθρωπος* vocat quod Hebr. *אדם*. Beza in loc. *Siber* *Soul*
Conflict, cap. 28.

It is a most unreasonable thing to arrogate that to our selves as the *principall* cause, in the effecting whereof wee were not so much as the *instrumental*; and yet it is that which even the best of men are naturally prone to do. Spiritual pride, though

though it be one of their greatest infirmities, yet it ariseth out of their chiefest excellencies, namely their graces; not that *Grace breeds it*, but *the flesh*, though it cannot endure the grace that is in the same heart with it self, yet it is apt to bee proud of it; it loves not the grace, but the praise and honour that comes by it, it loves right well, and under that notion it will glory in it. If we observe the workings of our hearts, especially at such times when we compare our present condition with our former condition, *what a change there is*, and our selves in this condition with others in our former condition, *what a difference there is*; nay, when we compare our selves with others in the same condition with our selves, *how much wee doe excel*; wee shall often take notice how ready *Self* is to catch all the praise, so that if wee bee not exceeding watchful, it is presently gone with it, and instead of admiring God, we do nothing but admire our selves, and go up and down glorying in our own thoughts, as if we had made our selves to differ, and had nothing that wee received from another. Surely if what I have found by experience of the wickednes of my own heart in this particular, be an argument of the like wickednes in other mens hearts (as I think^m it is) I must needs warn them to have a very watchful eye over themselves,

selves, that while they take notice of the grace they have received, there be no lecret glorying in their thoughts, as if they received it not. Wee finde the Apostle more than ordinarily careful of this, both when he speaks of the life of Grace in himself, and in others; in himself, 1 Cor. 15. 10. *By the grace of God, saith hee, I am what I am; I laboured more abundantly than they all, yet not I, but the grace of God which was with me.* And Gal. 2. 20. *I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* In others, Ephes. 2. 8. *By grace ye are saved through faith, καὶ τὸ ἐν ἐξ ὑμῶν,* and this not of your selves, it is the gift of God. This is the first thing, not to attribute it to our selves as the efficient cause, the next is,

2 Not as the *meritorious cause*; The work of Grace, as it cannot be effected by any ability of our own, so it cannot be deserved by any worthiness of our own. We are not worthy of the least of Gods mercies (as humble Jacob said of himself, Gen. 32. 10.) much less of this that is so great. There was no such thing as *deserving at Gods hands*, in the state of *innocency*; Adam might impetrate, but not mereri, obtain by working, but not deservus; for works were never *Suo jure* in the

the first Covenant, they were not made the condition of eternal life for any intrinsecal worth that was in them, there being no proportion betwixt a finite obedience and an infinite reward; it was an *Act of Grace* on Gods part to promise life eternal upon the performance of that, to which man was obliged by his Creation, though there had been no such promise; how then can there bee any such thing in this *state of degeneracy*? Then there was *non-deserving*, but now, not only *non-deserving*, but ill-deserving too. We are so farre from deserving any thing that is good, that we deserve the quite contrary, even all manner of *evil* to be inflicted upon us. And therefore if God should deal with us according to our *deserts*, hee might justly punish us, not only by *denying* us *grace* to doe that which is good, but by *hardning* our hearts to doe that which is evil, that so waxing worse and worse notwithstanding all that he should doe to reclaime us, our Damnation might bee the greater. We have had our *portion* already, but we have *played the Prodigals*; and *have broken*, and therefore cannot demand a *second setting up*. Therefore if wee will return to our Father, if we will have the *best robe* brought forth, and put upon us at our *return*, wee must come with the Language of the *Prodigal* in our mouthes, *Luke 15:21*. Father, we have

F

sinned;

ⁿ Exod. 4. 21

Rom. 19.

^o 2 Chron. 28.

21.

2 Tim. 3. 13

¶ Vid. Henric.
a Dieft. Mel-
lific. Catech.
par. 3
¶ See Subsect.
3. following.
¶ Meritum de
congruo ho-
minis non renati
ſeu ante pri-
mam gratiam
acceptam ope-
ribus tribuunt.
Meritum de
congruo nomi-
nant, quod con-
gruum ſit, ut
Deus homini
ſecundum vir-
tutem ſuam
operanti præ-
mium (Wolleb)
conversionem,
(a Dieft) red-
dat.

Timed, need ſhew'th' *ſe* may *ſe* am, and we are
no more worthy to be called thy Sons, the
Childrens bread belongs not to us, even
the crumbs that fall from thy Table are
too good for us, and thou mightest
juſtly ſuffer us to *ſine* away in our
iniquities. This is the way to obtaine
grace if we would have it; but Self hard-
ly ſtoops to terms of ſo great Self-abaſe-
ment. Papists and Arminians know not
how to ſpeak in this humble Dialect. Mer-
it of congruity, and merit of condignity are
continually in their mouthes; merit of
congruity in reſpect of Grace, merit of
condignity in reſpect of Glory. The latter
of theſe we ſhall ſpeak to afterwards; to
the firſt here. Their Opinion and Do-
ctrine concerning it, is, *That works going
before conversion may of congruity promerit
grace*; that is, if a man doe but make a
due improvement of his reaſon, a good
uſe of his natural endowments, *if hee doe
but as much as he can* (which many (they
ſay) doe) it is fit that God ſhould give
him grace. Where not only the ſuppo-
ſition, but the inference alſo is falle, and
contrary to the Scriptures; for,

1 Here is ſuppoſed that which is not
to be ſuppoſed, and that which will never
be proved, namely, that ſome men as yet
not converted, who for the preſent are
in an unregenerate eſtate, doe doe as much
as they can; certainly, every wicked

ſervant.

servant will bee found to have been a
fleshful servant at the Day of Judgement;
Matth. 25. 26. But,

2 If this were true, that some such
persons *ad ultimum virium*, to the ut-
termost of their power, yet it follows not,
that therefore it is fit that God should give
them grace; nor doth God give any one
grace upon that account; for when they
have done all that they can in this unre-
generate state, what is it that they have
done? why nothing well-pleasing and
acceptable unto God, because (as the A-
postle says) *The carnal minde is enmity a-*
gainst God, for it is not subject to the Law
of God, neither indeed can be; whence hee
concludes, that *they that are in the flesh*
cannot please God. Now, is it fit that God
should give them grace, for doing that
which doth displease him?

Rom. 8. 7, 8

Again, as *faith without works is dead,*
so *works without faith are dead also;* and
if they be *dead works,* and *not the service*
of the living God (as the Apostle saith
they are, *Heb. 9. 14.*) how can a man by
such works deserve to have grace? What
a monstrous thing is it, that *vice should me-*
rit vertue? that a man by *sinning against*
God should deserve to be partaker of his
holiness! That *Natural men* may doe
somethings that are *materially good,* there
is none will deny, but that they can doe
any thing *formally good,* smells too much

Dr. Twisse a-
gainst Hoard.
Lib. 2.

of the *Pelagian Forge*, and is manifestly
contradictory to the Word of God,
which tells us, that whatsoever such men
doe is sin, *Prov. 21. 4. Titus 1. 15.* And
therefore most certain it is, they can doe
nothing to *prepare* themselves for conver-
sion, nothing to *move* God either to *vouch-*
safe them the *means* of *grace*, or to *make*
them *effectual*, as these men vainly teach.
This is the peculiar glory of Gods
grace, to make us perfect in every good
work, and to work in us that which is
pleasing in his sight through Jesus Christ,
and this he doth *according to his good plea-*
sure, *Phil. 2. 13. & Hebrews 13. 21.* for
Grace is not conferred according to
works; that was condemned as a *pesti-*
lent Doctrine long agoe in the *Synod of*
Palestine, and all along in *divers Councils*
against the *Pelagians*. That the Gospel
prevails upon some, and not upon others
to whom it is preached, whom it still
leaves in the gall of bitterness, and in the
bond of iniquity; our Saviour ascribes
it wholly to the *good pleasure of God*, as
the only reason of it. *I thank thee Father,*
Lord of heaven and earth, that thou hast
hid these things from the wise and prudent,
and hast revealed them unto babes, even so
Father, for so it seemed good in thy sight,
Matth. 11. 25, 26. And Judas (not Ila-
riot) hearing him say, that *If any man*
loved him, he would manifest himself unto
him,

him, replies with wonder, 'Lord, how
'is it that thou wilt manifest thy self unto
'us, and not unto the world! as if thee
'had said, There was nothing in us more
'than in them that could move thee to it,
we were by nature the Children of wrath
'as well as others. It is not only true of
'Election, but of Vocation also, *It is not of
'him that willet h; nor of him that runneth, but
'of God that sheweth mercy.* The grace of God
'is preventing grace, it meets us in the way
of sin, even while wee are running away
from God; we doe not seek it first, but
it seeks us, and findes us out in our lost
condition, that wee might seek it after-
wards, and having found it may be care-
ful to keep it; as *Isa, 65. 1. I am sought
of them that asked not for me. I am found of
them that sought me not; I said, behold me,
behold me, unto a Nation that was not called
by my name.* Therefore if wee have any
evidence of a real work of grace in our
hearts, in any measure, wrought by the
Spirit of God, let us cry *Grace, Grace* unto
it; let us say unto the Lord, as *Mephibo-
sheh* unto *David*, 2 Sam. 9. 8. *What are thy
Servants, that thou shouldest look upon such
dead Doggs as we are!* And thus much for
this first particular of Self-denial in respect
of inherent grace, the not ascribing it to
our selves as the cause, neither the efficient
nor meritorious cause of it. In the next
place, to deny Self in respect of inherent
grace, is,

^w Non ergo
putandum est
cum Pelagianis,
gratiam dari ex
merito, & iis
communicari
qui eam antea
quæsierunt.
Non enim quæ-
ritur gratia,
sine gratis,
quæ prima ho-
minem perdir-
tum in se quæ-
rit & invenit,
ut postea eam
quærat & con-
servet inven-
tam. Rur in
loc. Exercitat.
in Gen 32.

2 Not to rest upon it, as the righteousness whereby wee are justified in the sight of God. It is not a righteousness inherent, but imputed, whereby we are justified. Righteousness inherent is a necessary antecedent of glorification, 2 Thes. 2. 13. (the subject of reconciliation, is an enemy, Rom. 5. 10. of Justification, a Sinner; Rom. 4. 5. but of Glorification, a Saint; Acts 26. 18.) it is also a necessary concomitant of Justification, 1 Corinth. 1. 30 & Rom. 8. 29, 30. (where God doth alter and change the state, there hee doth mend the condition by the operation of his holy Spirit) but it is not the formal cause of it, as *Bellarmino* and other Papists teach. Justification is a gracious sentence of God, whereby for Christs sake, apprehended by faith, he doth absolve the Believer from Sin and Death, and accounts him righteous unto life. * It doth not denote any Physical or real change of disposition, but a judicial or relative change of state, such a change as consists in pronouncing of a sentence, and in reputation; But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, Rom. 4. 5. where this phrase [Faith is counted for righteousness] is all one with that in the sixth verse [God imputeth righteousness without works] What this righteousness is, that is there said to be imputed, the Apostle

* Non est Physica transmutatio qualitatum in hærentium, sed moralis vel relativa transmutatio status qualis est mutatio hominis qui per condonationem creditoris, ex debitore fit non debitor. Amel. Bellarmin. Enervat. Tom. 4. 132.

Apostle afterwards tells us, Cap. 5. 19. where he saith, that as by one mans disobedience many were made sinners, even so by the obedience of one shall many be made righteous; by which hee shews, that the righteousness whereby we are justified, is the obedience of Christ (his active and passive obedience) and therefore not a righteousness inherent in our selves, but imputed to us; for 1. It is the obedience of Christ; and, 2. The text saith, that we are made righteous by that obedience in the same manner, as we are made Sinners by the disobedience of Adam, which is by imputation.

Non potest
intelligi quo-
modo in obe-
dientia Adami

consequeret posteros peccatores efficienter, nisi illa in obedientia pri-
us imputetur ipsis; peccatum enim quod neq; nobis inheret, neq; im-
putatur, non potest in nobis quidquam efficere, Ames. Bellar. ener-
va, Tom. 4. 140.

As for the righteousness of Sanctifica-
tion inherent in our selves, it cannot justi-
fie us, because it makes no satisfaction to
the Justice of God; the righteousness
whereby we are justified, is such a righte-
ousness as makes a full and perfect satis-
faction to the Justice of God, for all that
it can justly require, either by way of pu-
nishment for sin, or by way of obedience
to the Moral Law. The Covenant of
Works being broken, man stands bound
unto God in a two-fold Debt, a debt of
suffering for his first Transgression, and

of perfect and perpetual conformity to the Law (both habitual and actual) for time to come; God will have the *Threatning* fulfilled, as well as the *Precept* observed; and the Precept observed, as well as the Threatning fulfilled. This the Justice of God requires, and therefore, it is neither suffering according to the Threatning *alone*, nor being conformable according to the Precept *alone*, but *both together*, that satisfies Gods Justice; therefore inherent righteousness *alone* cannot justify, because the Curse of the Law for sin, remains still to be suffered. This God stands upon, to have sin punished to the full, according as he hath threatned; and therefore the punishment must bee endured either by the Sinner himself, or by another (for him, and in his stead) that is able to bear it, that so God may bee *sufficiently revenged* for all the wrong that sin hath done unto him; therefore they doe miserably mistake that talk of Justification, either by habitual or actual righteousness alone, for that is not *full satisfaction* to the Justice of God, and that which is not *full satisfaction*, in this case, is no satisfaction at all, and where there is no satisfaction to the Justice of God, there can be no Justification.

Suppose a man should attain to that perfect and compleat habitual conformity to the Law, which is required (for of that

that onely wee (speak in this place) yet this could not justifie him, because it could not acquit him from his sin in losing that which hee had before; This *After-conformity* would not make amends for the former that was lost: This *Conformity recovered*, is a debt as well as the former which was lost, and the payment of one debt, will not satisfie for the non-payment of another. But that conformity to the Law, which is even in the *best of Saints*, since the *Fall*, is not² that perfect and compleat conformity which the Law requires; for wee are renewed but *in part*, there is a remainder of corruption still, *A law in our members warring against the law of our minde*, Rom. 7.23. Therefore if wee were to bee tried onely by the *preceptive part* of the Law, wee could not bee justified; for so long as any thing is lacking of that conformity which the Law requireth, it is impossible that the Law should judge us righteous. Therefore there remains nothing but a fearful expectation of a most dreadful sentence of condemnation to bee passed upon us, if wee will venture to bee tried for our eternal estates by any thing that is in our selves. For this reason, holy men in Scripture have alwayes renounced their own righteousness, *David* prays, *Enter not into judgement with thy servant, for in thy sight shall no man living*
be

² Lex non tantum æqualem obedientiam sed & omnimodam cum lege conformitatem requirit, secus enim lues originalis peccatum non esset. Volleb. l. i.

be justified, Plal. 142. 3. If God will not withdraw his anger (saith Job) The proud helpers do stoop under him. How much less shall I answer him, and choose out my words to reason with him, whom, though I were righteous, yet would I not answer, but I would make supplication to my judge, Job 9. 13, 14, 15. I know nothing by my selfe (saith Paul) yet am I not hereby justified, 1 Cor. 4. 4. And therefore he professeth, That he accounted all things but dung, that hee might win Christ, and be found in him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Philip. 3. 8, 9.

And indeed every man that sees himself in the glass of the Law, will see a necessity of another righteousness than his own, every man (I say) except the man St. James speaks of, Who having beheld himself therein, gaeth away; and straightway forgetteth what manner of man hee was, Jam. 1. 24.

And thus much of Denying self, in respect of Inherent Grace.

SUBSECT II.

Of Denying Self in respect of
Common-Gifts.

WE have seen what it is to deny Self, in respect of Grace, I shall now shew what it is, in respect of Gifts.

And 1. What it is for those that want Gifts.

2. What for those that have them.

1. What it is for those that want Gifts.

And here I shall speak (as before) both Negatively and Affirmatively.

1. Negatively, For those that want Gifts, to deny Self in respect of Gifts, is not,

1. To deny the excellency, usefulness, or necessity of them. None are more apt to slight and contemn Gifts, than those that are most defective in them. And of these, some do it out of ignorance, speaking evil of the things that they understand not, 2 Pet. 2. 12. and Jude vers. 10. Others out of pride, being loath to acknowledge themselves to be wanting in any thing that is excellent. Others out of a blinde devotion to Grace, as if a good opinion of Gifts were some way or other derogatory from Grace, and these think it a matter of Self-denial not to think well

well of any thing *that is not grace*. But as Grace must have its due esteem, so must Gifts also. Gifts are excellent, though not so excellent as Grace. For,

1 They are the purchase of Christ, the fruits of his Resurrection and Ascension, Ephes. 4. 8. *when hee ascended up on high, he led captivity captive, and gave Gifts to men*. It was the manner of the Roman Conquerors in their Triumphs to ascend up to the Capitol in a Chair of State, with their prisoners following at their Chariot wheels on foot, having their hands bound behinde them, and as they went along, the Victor was wont to throw some *Missilia*, certain peeces of Coyn, and other rich gifts to be gathered up by the people.

Even so the Lord Jesus when hee ascended in triumph up to Heaven, having spoyled Principalities and Powers, hee made a shew of them openly, Col. 2. 15. *and gave gifts unto men*. And this speaks the excellency of them. Princes in their Triumphs do not give mean gifts, but *δωρεα βασιλικα*, Royal gifts, they do not onely triumph in their Victory, but in their Liberality also, which makes their Victory far more glorious.

Even so the Lord Jesus, to make his Ascension more splendid and glorious hee gave Gifts to men, and these Gifts have a

Tri-

Triumphal image and superscription upon them to this day, they being so notably instrumental in destroying the Kingdome of Sathan and Antichrist.

2 The Operation of the Spirit, 1 Cor. 12.4. *There are diversity of Gifts, but the same Spirit, that is the Author of them all. This the Apostle proveth by induction, vers. 8, 9, 10. For to one is given by the spirit, the word of wisdom, to another the word of knowledge, by the same spirit; to another the working of miracles, to another prophesie, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these (saith he) worketh that one and the self-same spirit, dividing to every one as hee will.*

Hence such as have received Gifts, are said to bee made partakers of the Holy Ghost, Heb. 6.4. And in respect of Gifts, it is as well as of Grace, that the ministration of the Gospel is called the *Ministration of the Spirit*, 2 Cor. 3.8. and the *Manifestation of the Spirit*, 1 Cor. 12.7. And therefore hee that reproacheth Gifts, reproacheth the Spirit of God.

3. Of special use and service in the Church, Eph 4.11, 12. *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ;*

Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Wherefore Gifts are of excellent use, and wee cannot say, *Wee have no need of them.* Were it not for Gifts, the Church would bee in a sad condition: How should the Scriptures bee interpreted? How should the mouths of the Adversaries bee stopped, but for Gifts? All are not Interpreters, all are not able to manage an Argument, nor answer an Objection. Therefore Gifts must not bee contemned, but highly prized.

2 It is not to deny the respect and honour which should bee given to those that have them. Many persons misinterpreting that of the Psalmist [*In whose eyes a vile person is contemned*, Psal. 15. 4.] And that of the Apostle [*Henceforth know wee no man after the flesh*, 2 Cor. 5. 16.] Think there is no honour to bee given to any for their Gifts; while they give no evidence of their Graces.

It is true indeed, Wee must not give them that honour which belongs unto men, *as they have Grace*, but yet we must also beware that wee deny them not the honour that is due to men *as they have Gifts*.

Men may bee honourable in respect of some good thing which they have, though

conceivable in respect of some better thing which they want. Though men have nothing but Gifts, yet they are amiable and honourable for their Gifts sake. Christ loved the young man for the excellency of his moral parts, *Mar. 10. 21*. Now if Christ loves such, why should not wee? Next unto those that have Grace, come they that have Gifts, though the men bee bad, their Gifts are good, and there is an honour due unto them. The Spirit of God, will bee acknowledged in Gifts, as well as in Grace, seeing hee is the Author of both.

3 It is not to deny the labour and industry which ought to bee bestowed in acquiring of them. *Austin* makes mention of some that neglected the means of knowledge, because it puffs up, and were willingly ignorant that they might bee humble. But this is by flying the shadow, to imbrace the body of sin. It is not the fault of knowledge, nor of any other gift, that it puffeth up, but of our corruption, which takes an occasion thereby to make us swell. If through corruption, a man is apt to bee proud of his graces (as *Mr. Fox* once said of himself, Sometimes I get hurt by my Graces, and sometimes I get good by my Sins, for by my finnes I am made more humble, and by my Graces I am made more proud.) Wee need not wonder, if through

through the same, he be apt to grow proud of his gifts.

But if this bee no Objection against our endeavours for *Grace*, why should it bee pleaded against our endeavours for *Gifts*? Wee may not neglect our duty for fear of any evill that may accidentally come thereof. It is not onely lawfull, but a duty to desire and endeavour after gifts, *Covet earnestly the best Gifts*, saith the Apostle to the *Corinthians*, *1 Cor. 12.31.*

It is the study of some, that they may bee *general Scholars*, that they may bee *somebody* in every thing, so it should bee in the *School of Christ*. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, If there bee any vertue, and if there bee any praise, wee should think on these things, Phil. 4.8.*

Christians should strive to excel one another, not onely in *Grace*, but in *Gifts* also; For though *Grace* be sufficient for a mans self, yet not for himself *relatively* considered. Every member hath a *double office*, one to receive in for himself, and another to ^a give forth to the rest. Now *Grace* inables a man to *receive in*, but *Gifts* onely to *give forth*. Many have a good treasure within, but want language

^a Eph. 4. 16.

guage and other gifts to bring it forth, and therefore have need to pray, that they may interpret the meaning of their own hearts for the edification of others.

2 Affirmatively, For those that want Gifts to *deny self* in respect of Gifts, is,

1 Not to *murmure* at the dispensation of God, in giving unto others, that which for the present, is denyed to themselves.

It is an evil, that such as are defective in any thing wherein others doe excel, are by nature very subject to, *To think that God deals unequally with them.* What *hard thoughts of God* have many that are *poor*, because they are not so *rich* as others! and many that are *black*, because they are not so *comely* as others! and many that are *diseased*, because they are not so *healthy* as others! and many that are in *thraldome*, because they have not the *liberty* that others have! What *hard speeches against God* doe many of these sometimes utter! Cursing the day wherein they were born, and accusing the influences of the Stars, &c.

Thus many not discerning in themselves such abilities and perfections of minde, as they discover in others, are ever and anon quarrelling at the Workmanship of God, as if he had not suffici-

G

ently

ently polished his work, as if hee had not done it so exactly as he should, wishing rather they had never been made, than made so imperfect; and some mens dislike of themselves has been so great, that growing impatient of beholding any longer their own imperfections, they have laid violent hands upon themselves, and made themselves instruments of that small measure of *annihilation* which they are capable of.

The serious consideration of the *absolute sovereignty* of God over us (we being in his hands as Clay in the hands of the Potter) would shew us what an unreasonable thing it is, for any one (of what *make* soever hee bee) to murmur in this manner against his *Maker*; *Shall the thing formed say to him that formed it, Why hast thou made me thus?* Rom. 9. 20. *Shall the clay say to him that fashioneth it, What makest thou? or thy work, Hee hath no hands?* Isa. 45. 9. *Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?* Rom. 9. 21. Besides, wee should consider what we have justly forfeited by our *Apostacy* from God; have we not sinned away the perfections and accomplishments of the minde, as well as of the body? if so, wee are not wronged, though they never be restored. But many times wee charge God foolishly, when the

fault

fault is in our selves; wee complaine of *Nature*, when wee neglect the *means*; it may bee he hath made us capable of improvement as well as others, but wee are slothful, and take no paines, wee do not digge for knowledge as for hid treasure, and therefore no wonder wee are without it. But whatever bee the reason that wee have not the like gifts with others, there is no reason that wee should therefore murmur against God. This is a great evil in any one, but farre greater in one that has grace to overlook our *Graces*, because wee have not *gifts*, is worst of all. If God hath given us the *better part*, what cause have we to complaine? If we have the *gift of grace*, wee need not bee much troubled, that wee have not the *grace of gifts*.

He that hath *Grace*, hath a gift worth all the *gifts* in the world; and yet as I have already hinted, there are few or none so *deficient*, as to be altogether without gifts, at least without a capacity of attaining some gift or other, whereby in their places they may bee servicable to the body.

If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? and if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body; If the whole body were an eye, where were the hearing? if the

whole were hearing; where were the smelling? 1 Corint. 12. 15, 16, 17. If all had the same gifts, there would follow a destruction of the whole body, and consequently of themselves too; for it could not be a body, unless it were made of many members knit together, and diverse one from another. But *Self* is not so well pleased with what it hath, as discontented at what it wants; and hence comes murmuring and repining against God. Here then is *Self-denial* to suppress all hard thoughts of this different dispensation of God, seeing he hath set the members every one of them in the body, as it hath pleased him, and it is fit that wee should subscribe to his wisdom, and submit to his will therein.

Again, for those that want gifts, to deny *Self* in respect of gifts, is,

2. Not to envie those that have them. The Spirit that dwelleth in us lusteth to envie, saith the Apostle, *James 4. 5.* that is, inciteth, putteth on, and moveth earnestly unto envie. When wee behold any excellency in another, out-shining that which is in our selves (so that, that which before was made glorious, hath now no glory by reason of their glory which excels) *Self* presently bewrayeth it self in this passion of envie, urging us with^b uncessant importunity by all manner of arguments to *maligne* his person, and doe what.

^b Festos dies
non agit invidia

what in us lyes to quench the light of his excellency, and turn his glory into shame; for this is the nature of envie, to endeavour the destruction of its object, it being nothing else but an *inward vexation at the good that is in another, for this very reason, that so much glory or praise seemeth to be taken from us, as is given to him.*

* Est tristitia de bono alterius, ut proprium nostrum bonum impedire vel mi-

nuere creditur; ideo incitat ut bonum proximi, quantum in nobis est, impediamus, & contrarium malum ei procuremus. *Rhet in Decalog.*

And hence we are provoked in our spirits to doe our uttermost to deprive him of it, and to procure the contrary evil unto him, which if it cannot bee effected, then to endeavour the destruction of his person; as wee may see in the Story of *Cain, Josephs Brethren, Saul,* and the Scribes and Pharisees in their dealing with Christ. It is a special part of Self-denial then in those that want gifts, not to *envie* those that have them. *Self* will bee lusting unto envie, but *Self* must *lose its lusting*, wee must by no means yeeld unto it.

When *John's* Disciples came to him with a complaint, that all the people flockt after Christ, as fearing an eclipse of their Masters honour (and consequently of their own) by his interposition, hee thus answered them, *A man can receive nothing except it be given him from heaven,*

^d Eyie is called an evil eye, because all the Diseases of the eye make it offended with any thing that is light, and shineth; as

moths eat into the finest cloth, and the Cantharides blasts the sweetest flowers, so doth envie ever gnaw that which is most beautiful in another whom it hates. *Reynolds Treat. of Pass.*

Joh. 3. 27. Every good gift, and every perfect gift is from above, and cometh down from the father of lights, Jam. 1. 17. who giveth to all men liberally, and upbraiderh not, v. 5. Now, shal our ^d eye be evil because God is good? *Matth. 20. 15.* wee are so farre from being like to God in this, that we doe in nothing more resemble the Devil, who being destitute of true goodness in himself, envieth it in every one else.

We should rejoyce at the sight of other mens excellencies, and bless God that others are more able to doe him service, seeing wee our selves can do so little. It should glad our hearts that the glory of God is advanced, whoever be the instruments. Some indeed preach Christ even of envie and strife, and some also of good will; notwithstanding every way, whether in pretence, or in truth, Christ is preached; and saith *Paul*, *I therein doe rejoyce, yea and I will rejoyce*, *Phil. 1. 18.* When *Joshua* told *Moses* that *Eldad* and *Medad* prophesied in the Camp, and desired him to forbid them, *Moses* said unto him, *Enviest thou for my sake? would God that all the Lords people were Prophets, and that the Lord would put his spirit upon them,*

them, Numb. 11. 29. now if such as *Moses* such as *Paul*, men of such eminent abilities to doe service both in *Church* and *State*, can be thus contented, how unbecoming a thing is it, for those that have them not, to be dis-satisfied? to be neither able to doe good ones self, nor willing that another that is able, should, speaks the most abominable pride that can bee imagined, a more cursed disposition is not to bee found in Hell. Another thing wherein those that want gifts are to deny Self in respect of gifts, is,

3 Not to *glory* in those that have them. As some are too too apt to envie and maligne them, so others too too apt to Idolize and adore them, attributing all unto them, as if they were the authors and finishers of their faith; and though these men may seeme to have but little regard to themselves, their own honour and esteeme, while they are thus busied in promoting the good esteeme of others, yet the contrary is most true, for by this means they seek to commend themselves, lavishing out their praises upon others, that they may return with advantage back again upon themselves; for hereby they would be thought to bee men of a piercing eye, and an accurate judgement, in that they doe approve the things that are excellent, Phil. 1. 10. they would bee accounted of the number of those, who by

c. When the one shall say, I am of *Calvin*, and another, I am of *Luther*, when as they meet both in the name of Christian; nay when by most ridiculous dissension (for we have heard of such *gouan-χλα*) when one shall say, I am of *Martin*, and another, I am of *Luther*, whereas they did but divide *Martin Luther*, for they were both of his religion; what must they needs bring but a deformity and confusion upon the face of the Church, אין ארץ enough to make up a *chaos*. Culverwel. The Schism. p. 19.

reason of use have their senses exercised to discern both good and evil, Heb. 5. 14. so that though they have no *achievements* of their own to boast of, yet they are good Judges of other mens; they can tell who doth well, and who doth ill, and amongst those that doe well, who doth best, and such they like, such they love; yea so confident are they of their own judgement in this particular, that they make it the *common standard*, whereby all that honour which is to bee given to men of worth and eminency, is to bee tried; and they will have neither more, nor less given to any one than their *own judicious selves* shall allow of.

And hence it is, that in populous places, where there are divers Ministers of note, one shall seldome come into any company, but he shall hear one crying up *one*, and another *another*, and a third (it may be) decrying both them; and their contention many times is so great, which of their Teachers should bee the greatest, that instead of commending, they fall to downright rayling upon them, and one upon another, till at length (being no longer able to endure) they all break up in a *chafe*, and resolve never to have fellowship with one another more. There

is not any one thing that occasions more divisions, and sub-divisions amongst Professors, than this vain-glorying in men, as wee see in the Church of Corinth, while every one said, I am of Paul, and I of Apollo, and I of Cephas and I of Christ, 1 Cor. 1. 12. And the reason is this, ^f they that glory in some excellencies, vilifie meaner; may they vilifie choice ones too: For such as glory in Paul, slight Apollo, and such as admire Apollo, dis-esteem Paul.

^f Culverwel, ib. 22.

Now such as glory in Paul cannot endure that Paul should bee dis-esteemed, and they that admire Apollo, cannot endure that Apollo should bee slighted, and therefore they that glory in Paul, provoke those that admire Apollo, by slighting of Apollo; and they that admire Apollo, provoke those that glory in Paul, by dis-esteeming Paul, and so both rend the Church in peeces. ^g Nothing exasperates our spirits so much: Nothing so much provokes us to anger, as contempt, from others meeting with the love of our selves. And therefore when a man already strongly possessed with a love of his own, or his friends person, or parts, shall finde either of them by others slighted and despised, from whose joynt-respect hee hoped for a confirmation of his judgement, there-hence ariseth not onely a grief, that his expectation is crossed,

^g See Dr. Reyn. Treat. of Pass. p. 317, 318.

^h All anger is a kind of dis-joyning, or division of things before joyned, *Revs. Treat. of Paf.* 322.

ⁱ Rom. 13.7.

^k Sec A & B. 18, 19, 21, 22, 23, v.

crossed, and his judgement under-valued, but an eager desire to manifest his displeasure against the persons who thus contemn him; which is commonly done by such wayes and means as make the breach so wide, that it can hardly afterwards bee made up again. Therefore for the preventing of Schisme, wee must deny our selves, and not cry up one, to the disparagement of another, but give to every one his due praise.

Lastly, For those that want Gifts, to deny self in respect of Gifts, is,

4 Not to desire, nor to endeavour after them for self-ends.

Those that want Gifts, ought to covet them earnestly, and earnestly to labour after them, as I shewed before; but not for honour, and applause, not for preferment and profit, as ^k Simon Magus did, but for the edification of the Church, as the Apostle tells the Corinthians, 1 Cor. 14. 12. For as much as yee are all zealous of spiritual Gifts, seek that yee may excell to the edifying of the Church.

Wee see what it is for those that want Gifts, to deny Self in respect of Gifts; consider,

2 What it is for those that have Gifts.

1 Negatively, For those that have Gifts, to deny self in respect of Gifts, is not,

1 To

1 To deny that they have them. Solomon observes, Prov.13.7. *There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches*; that is, there are some that make their boast of great estates, that live after the rate of rich men, when indeed they are worth nothing, onely¹ they trick up themselves with other mens plumes.

¹ Tresp in loc.

There are others that are continually complaining of their wants, that live after the rate of poor men, when indeed they have enough, and more than enough to live upon.

It is so here, *There is that maketh himself gifted, yet hath no Gifts*; *There is that maketh himself not gifted, yet hath great Gifts*.

Some go up and down boasting, as if they did abound in knowledge, and in all judgement, they can resolve all doubts, put an end to all controversies, and yet are most grossly ignorant, and have need to be taught the first principles of Religion; *They desire to bee Doctors of the Law, but understand neither what they say, nor whereof they affirm*, 1 Tim.1.7.

Some again, that have attained to a good degree of knowledge, that in the judgement of others, are fitly qualified for publick service, will notwithstanding bee ever and anon declaiming against themselves, as not fit for any thing.

Now

Now though there seem to be much of Self-denial in such a seeming modest denial of our own parts and abilities, yet for the most part, there is much Self-pleasing, and much Self-seeking in it. For,

I In *some*, it is nothing else, but an expression of that longing desire, that they have to know what others think of them, they have a good opinion of themselves, and they^m desire to have it confirmed by the good opinion of other men; and therefore by discommending of themselves, they do but administer an occasion to others to commend them; they speak the more against themselves, that others may speak the more for them; Its ordinarily observed of some *Ministers* and others, when they come off from their publick Exercises, they presently begin a discourse of the meanness, and unworthiness of what they have done. *That it was scarce worth the hearing, that its nothing to what such a one, and such a one can do, &c.* But hearing from their friends, how much they were taken with it, and how all admire it, and applaud it; to shewⁿ how well-pleased they are with this seeming unexpected approbation, and that their

^m As it is the common property of man with all other creatures to love himself, so it is his particular desire also, being animal sociare, to be loved by others, because hereby that love of himself which proceedeth from judgement and reason is confirmed. *Reynold. Treat. of Pass.*

ⁿ Usually such professions are but counterfeit, and that praise which men seem to neglect, or beat back at the first hop, they readily take at the next rebound. *Manton, Comment. on Jam. Advertisement to the Reader.*

friends

friends may the more admire, they begin to tell them, *in how short a time they did it, how few helps they had, and that they never read any one upon that subject, &c.*

2 In others, but an expression of that pride that they take in slighting such things, as others do so much admire. There is a pride that ariseth out of the contempt of pride, when the mind glories in this, that it hath trampled *glory* underfoot; and this is° the most abominable pride that is.

3 In others, but an excuse to save themselves from some imployment which they do not affect, as being either less advantagious, or more prejudicial to their private interests than some others is.

° O' *ἡσυχία*
ἐστὶν ἡ *ἡσυχία*
ἐν τῇ *ἡσυχίᾳ*
τῇ *ἡσυχίᾳ*
τῇ *ἡσυχίᾳ*
lib. 12.

When *Moses* was afraid to go to *Pharaoh*, as God Comanded, hee pleaded want of Eloquence, *Exod. 4. 10.* Some that have gone to the University with professed resolutions to enter into the Ministry, meeting afterwards with some unexpected preferment, have changed their resolutions, and for an excuse, pleaded their want of gifts for so weighty an imployment, whereas if they had missed their preferment, there would have been no want of gifts at all, meaner gifts then must have been sufficient.

4 In others it proceeds from discontent, that their parts and abilities are not so great as others.

By all this it appears how much of selfishness there may be in this seeming Self-denial.

Certainly upon what ground, or for what end soever it bee, it cannot bee for the glory of God, to deny those gifts which wee have received from him, when wee are called to make a profession of them. Again,

For those that have gifts to deny Self in respect of Gifts, is not

2 To lay them aside, as useles in the dispensation of the mysteries of the Gospel. It is a woful delusion that some men are under, to leave off to stir up the gifts they have received, upon pretence of the immediate inspiration of the Holy Ghost, to burn their books, and neglect their studies, and to come into the Assembly without fore-thinking what they shall say, in confidence that the Spirit of God will dictate to them.

Self-denial is that which herein they do pretend, but the thing which they principally aime at, is the exalting of themselves, while they would have us believe, that God deals more intimately and familiarly with them than with any else besides.

And that they are exalted above measure,

sure, through the abundance of their supposed revelations, is too too evident; while they cast so much scorn and contempt upon the means of Gods own Institution and appointment.

But their folly and madness, shall bee made manifest to all men. Wee know that the Spirit of God is not contrary to himself, and therefore will not do any thing that shall eclipse the glory of his own appointments. For those then that have gifts, to deny Self in respect of their gifts, as it is not to deny that they have gifts, so it is not to deny, to make use of them. But

1 Affirmatively, For those that have Gifts, to deny Self in respect of Gifts. Is, First, Not to bee proud of them.

It is commonly observed of those that excell in Gifts, that they are many of them excessively proud; And there are three things wherein their pride doth chiefly discover it self.

Their conceit of themselves.

Their contempt of such as want Gifts: And,

Their enmity against others that do excell in them.

2 Their conceit of themselves. Self-love, and Self-conceit do alwayes dwell together, and are mutual causes one of another. There is a *proximus mihi*, in a Selfish mans breast, and hee can easily

ad-

The speech of a selfish man, *Proximus ego met mihi*, I am next neighbour, or neereest to my self; thus he thinks, and thus he speaks, and hence it is that he thinks best of himself and loves himself best.

admit good thoughts of himself, still viewing his gifts in no glass but self-liking.

This fire of Self-love, though many times it bee raked up under the ashes of most wofull impotencies, and deformities, yet it cannot forbear to smea forth the filthy vapours of *conceitedness*.

The Philosopher observes of parents that they love their children, not because they are the fairest, but because they are their own.

In like manner, many men admire their own parts and gifts, not because they so much excell other mens, as because they be their own.

Many are proud of their own blackness, and look upon that in themselves as their glory, which other men look upon as their shame.

But where this affection meets with a more fertile soyl, there it springs, and spreads more than any where.

If there bee any plot in Natures garden better than other, this hemlock, will grow there, which being at any time fed upon, presently fumes up into the brain, and intoxicates the whole head.

Hence it comes to pass that many men not ballasted with humility, observing something excellent in themselves, whereby they are advanced above others, and admired by all round about them,
can

can scarcely keep themselves upright, but are ready to be overturned by every blast of a fawning Parasite. 1 Other mens weakneses and deformities serve as foils to set off the perfections of accomplisht men with greater lustre and glory, which when they take notice of, they hardly know how to contain themselves in an even temper of spirit, but are apt to think more highly of themselves than is meet, as if the world of worthiness had his whole globe comprised in their breasts. And from this over-high conceit of themselves, because of their Gifts, proceeds,

2 Their contempt of others, that want Gifts. They look down upon such as a company of poor, silly, contemptible things, as having not for which they should be regarded.

They will by no means allow they should have any respect given them, they hold it an abasing of their persons to bee in their company, 3 an undervaluing of their parts to condescend to the lowliness of their capacities; they will not entertain conference with them, unless now and then to make themselves sport with their ignorance; they love to bee often reflecting upon such men, and take great pleasure to make them ashamed of their weakneses, and to see them blush or hang down the head before them.

H

They

1 *μεγίστην δὲ
καὶ ἰσχυρὰν τὴν
δυσκλίαν αὐτῶν
τοῦ σώματος, αὐτῶν
βελτίον ἴσθαι
καὶ σπουδαίον.*
Arist. in Soph.
Ethic. l. i. c. 14

3 There is *Tumor cerebri*, as well as *Tumor cordis*, as well as learned, as a stubborn pride, a pride against the weaknes, as against the person of our brother, a pride whereby wee will not stoop to the company and edification of him, as whereby wee will not stoop to a yeelding and reconciliation with him, that is the swelling of knowledge, & bits of malice.
Reynold Treat. of Pass.

They will not allow of the commendation of their vertues, or imitation of their graces, though they bee never so Religious, yet because they bee plaine Country-men, or illiterate Meehanicks, they are good for nothing, and their Religion is but blinde devotion.

Thus the proud Pharisees, upon a conceit of their own knowledge and learning, contemned the common people that flocked after Christ and imbraced his Doctrine, as a company of blinde, silly, ignorant wretches, fit to bee cursed and destroyed.

This wee finde in that Reply of theirs to the High Priests Officers, who instead of taking Christ, as they had been commanded, being very much taken with Christ, approved of, and commended him at their return, *Job. 7. 45, 46.* being asked the question why they had not brought him? they returned this answer, *Never man spake as this man,* to which the Pharisees replied, *Are yee also deceived? Have any of the Rulers, or of the Pharisees beleaved on him? But this people that know not the Law, are cursed;* as if they had said, They are onely some of the rude multitude, unskilful, and unlearned men, that understand not the meaning of the Scriptures, that run after him, and these are devoted to destruction; but as for the wise and learned, as
for

for the Pharisees, who are knowing men, & such as shall be saved, they are all against him, not one of them beleeves on him.

Now if such as the Pharisees, men of such judgement and understanding, men so greatly in favour with God, doe take no notice of him, why should any one look after him? As for the judgement of the multitude that follow him, it is nothing worth, hee is the rather to bee suspected, because such as they doe think so well of him. This was from that proud opinion and conceit that they had of themselves, that they thus vilified and contemned others; they thought themselves the only knowing men, and therefore that none else were to bee regarded.

But it is not the simplicity of the Vulgar only that such men despise, they know how to trample upon the learned also, even those that have been trained up in the Schools of the Prophets, together with themselves, and have obtained a good measure of Learning, so as to bee very useful and serviceable in the Church, yet because they are not such general Schollars, but it may bee very unskilful, in some one or other of the Arts; they make them the objects of their scorn, and therefore will be sure to decry them in all companies where-ever they come.

*Semper in
alios contume-
lios sunt, qui-
cunq; sibi plus
iusto placent, &
immodicum
nostri amorem
sequitur fra-
trum despectus,
Catin. in loc.*

There is one thing more wherein the pride of these men doth bewray it self, and that is,

3 Their enmity against others of like gifts with themselves.

Moralists say, that *likeness* is a cause of love, but experience sometimes tells us the contrary; for where observe wee a greater enmity, than betwixt men alike, eminent in learning? It is seldome seen that two such (especially if they bee of the same Profession) can approach the Gate of honour, without justling for the entry, that can hear of *equality* without repining, or of *priority* without indignation. Love runs not so easily in a collateral or retrograde, as in a down-right stream; let men be uppermost and they'l smile upon us; let them conquer, and the Conduits shall run with wine.

There is a *Diotrephes* in many mens breasts, aspiring to a preheminance in every thing, as if they alone were so many *Suns* in their particular Orbs, to whom all the other Starres about them must be beholding for light and influence. And therefore if they can help it, there shall be none other near them, but such as will humbly acknowledge their Primacy, such as will bee content to see by their Spectacles, and sayl by their Com-pas.

Of all others these are least able to suffer,

* Nec quen-
quam jam ferre
potest, Celsare
priorem, Pom-
peiusve parem-

* Third Epist.
of Job. v. 9.

ter an Eclipse, which if at any time it happen (as often by the ^{re} interposition of a greater light it doth) it portends no small disturbance, and confusion to the whole Society whereof they are members.

Wee see it in divers places where there are two Ministers, how the merits of the one, procures the enmity and opposition of the other; if the people say of David, hee hath slaine his ten thousands, *Saul* cannot bear it, but ^{re} eyes him from that day forward, not only ^{re} carefully, and curiously prying into all his actions, to see to what end they tend, but also beholding, and censuring them with a malicious eye and aspect; the heart no otherwise so plainly discovering it self, as by the ^{re} eye and countenance.

^{re} Validiorum
exorta exilia
obscurantur.

^{re} 1 Sam. 18,
8, 9.

^{re} Engl. Annot.
second Edit.

^{re} Gen. 4. 5, 6.

And

*I saw Envie in that painting,
Had a wonderful looking,
For she ne lookt but awry,
Or over-thwart all baggingly;
And she had a foul visage,
Shes might look in no visage
Of man, or woman forth right plain,
But shut her one eye for disdain,
So for envie brenned shee,
When shes might any man see,*

*That fair or worthy were, or wise,
Or else stood in folks prize.*

Chaucer, *Roman of the Rose*,
Fol. 121.

And yet for a time it may bee hee dissembles his malice, making courtesie the outside of mischief, while secretly he attempts to work him out of the peoples affections, which if upon trial, he finde impossible to be effected, the delight which hee took in meditating so wicked a revenge, is turned into vexation, and his rage doth swell in his heart so much the more, as it is faine to bee suppressed in silence, and disguised with humbleness, thus when men grow proud of their gifts, do they usually discover their pride.

Three things therefore are required of all such as have gifts, in full of this first particuler of Self-denial, *Not to bee proud of them.*

1 Not to think too highly of themselves, because of their gifts.

2 Not to contemn others, because of their want of gifts.

3 Not to hate others, because they doe excell in them. We have all these in *Rom.* 12. 3, 4, 5. where the Apostle speaking to all those that have gifts, and commanding them not to be proud of them, gives a three-fold reason of so necessary a

Com-

Commandement, all which conclude against this threefold pride, which usually (as we have seen) discovers it self in such, as are proud of their gifts. The Commandement is in the former part of the third verse, set down both in the negative, [*For this I say, through the grace given unto me, to every man that is among you, not to think more highly of himself than he ought to think.*] and in the affirmative, [*But soberly.*] The reasons of both, are in the latter part of that and in the two verses following.

1 From the *efficient Cause*, or *Author of Gifts*, and that is God, according as God hath dealt, or distributed, *ὡς ὁ θεὸς ἐπέλεξε*. What Gifts soever any one hath, he hath them all from God; *Nemo igitur superbiat in suis*, let no man therefore bee proud of them, as if they were his own. In as much as God gives them, it shews that wee have none of our own; this should put us in minde of our own penury and emptiness, which would bee an humbling consideration.

It is a very uncomely thing for a man to boast of that which is not his own, for one that lives by borrowing, to glory in his great estate, and it is very unjust too; in as much as the glory which is due to his friend, by this means hee transferres upon himself.

By this Argument, the Apostle endeavours to take down the pride of the puffed

1 Cor. 4. 7

up *Corinthians* 2 Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou didst not receive it? Such stinging interrogations as these (would wee but expostulate in this manner with our own hearts) would quickly prick the bladder, and let out the wind.

* *Nemo est in Dei famulatu, qui talentum non acceperit publicum aut privatum.*
Parents in loc.

2 From the proportion of Gifts * according as God hath dealt to every man the measure of faith; God hath not given all to one man, but something to every man. There is in the Body of Christ that which every joynt supplieth, according to the effectual working in the measure of every part, Ephes. 4. 16. *Nemo igitur alium contemnat*; Let no man therefore contemn another for what he wants, but esteeme and honour him for what he hath.

* *Hated fix* generates envie, and this again doth reciprocally encrease hatred, and both joy in mischief.
Keyno's Treat.
1 Psal. 136

3 From the communion of Gifts, for as we have many members in one body, and all members have not the same office, so we being many, are one body in Christ, and every one members one of another; so that the Gifts of one member are not his alone, but anothers; whatsoever one hath, that all the rest have, in as much as that one hath it who is a part of themselves; all have an interest in it, and benefit by it. *Nemo igitur alio invidet, nemo alium odio habet*, * Let no man therefore envie or hate another, but every one improve his talent

talent for the good of the whole body.

In the Natural body one eye doth not hate the other, that sees as well, or better than it self, the right eye doth not with the left put out, that so it might see alone; one ear doth not with the other stopt, that so it might hear alone; one hand doth not with the other bound up, that so it might work alone; nor one foot with the other cut off, that so it might walk alone; the one doth his office the better for the other.

Again, the eye doth not hate the eare, because the eare hears, which the eye doth not; nor the eare hate the eye, because the eye sees, which the eare doth not; the hand doth not hate the foot because the foot walks, which the hand doth not; nor the foot the hand, because the hand works, which the foot doth not; but are mutually serviceable one to the other, in procuring the good of the whole body, whereof they are joynt-members. ^b And

therefore if wee were united in brotherly love one to another, the gifts of one member would be the joy of the rest, and the honour of one member the joy of the rest, 1 *Corint.* 12. 26. one finger envieth not another that weareth a Gold Ring, as taking it for an ornament of the whole hand, yea of the whole body. And thus much of this first particular, wherein those that have Gifts are to deny Self in respect

^b *Custom Ecclesi.*
c. 4. 4

e. i. e. Some
particular
Gifts which
they desire.

respect of Gifts. In the next place,

For those that have Gifts, to deny Self
in respect of Gifts, is,

2 Not to *presume* upon them. As some
that have Grace without Gifts are some-
times ready to despair, so others that
have Gifts without Grace, are most times
ready to presume. As their gifts and
personal endowments fill themselves
with conceit and admiration, so they ex-
pect they should produce the like effect in
others that doe observe them, yea that
God also should respect them the more
for them. And these are of two sorts,
such as presume upon their Natural gifts,
and such as presume upon their Spiritual
gifts.

1 Such as presume upon their *Natural*
gifts; these look upon themselves as cu-
rious pieces of Natures Workmanship,
and therefore perswade themselves they
are the objects of heavens love. They ar-
gue themselves into a delusion thus:

'God hath imprinted so many Characters
'of his Image upon my person, enabled my
'person with so many rare endowments, em-
'brightened my understanding with orient
'beams of knowledge, by which I can finde
'out the most hidden secrets of Nature, re-
'covered unto reason that dominion and
'authority, which my unruly and seditious
'passions had usurped and extorted from it,
'beautified my body with parity of complexi-

on,

on, eminency of stature, proportion of parts; and shall I not hence conclude that I am greatly beloved of God? Are such Silver vessels made to dishonour? Is there not rubbish enough in the world besides to be thrown out of the City of God? Must the same fate take hold on me likewise? I cannot thus persuade my self. Surely these communicated excellencies from God himself are strong arguments to me, of the love and good will of God towards me, more than to many thousands that want them, so that I need not fear that I shall be cast away in the end.

Thus doe many self-conceited persons delude themselves, vainly imagining that because of these Natural and Moral accomplishments of theirs, they are made fit for society and fellowship with God. O would men but seriously take notice of the conclusions that they make in their secret reflections upon themselves; they would acknowledge that what they now read is true.

This is that, and all that which bears up the spirits of many great Schollars, and many of the Gallants and great ones, that sit at the upper end of the world, with a vaine confidence that all is well with them at present, and that it shall be well with them hereafter.

Such as presume upon Spiritual Gifts, these think they have more to be con-

confident upon than the former; for this they plead for themselves? We are inlightned, not onely to see into the secrets of nature, but into the more hidden mysteries of the Gospel, *Wee are the guides of the blinde, the lights of them which are in darkness, instructors of the foolish, and teachers of babes; in our preaching, wee are sometimes sons of thunder, breaking the rocks, and throwing down the mountains, that are before us, sometimes again, sons of consolation, raising up the valleys.*

Thus our Saviour brings them in pleading at the last day, *Lord, Lord, open unto us, for wee have prophesied in thy Name, and in thy Name cast out Devils, and in thy Name done many wonderfull works,* Matth. 7. 22.

To the former of these, I would commend that saying of the Apostle, *Rom. 2. 11. There is no respect of persons or accepting of faces with God.*

Personal accomplishments shine with an amiable lustre in the eyes of men; and do as it were captivate their affections, and with a secret kinde of enchantment, bewitch the lovers from themselves. It is otherwise with God, they work not so strongly upon his love; hee sees with a clearer eye than any man in the world, his eye is not terminated upon the elegance of the outward appearance as

mans

man is, all things are naked and anatomized in his sight, hee can discern a rotten carcass through a gilded superficies, and see a gasty soul through a painted body.

When *Samuel* was sent to anoint *David* King of *Israel*, *Jesse* made his sons to pass before him, that hee might single out from amongst them one for the Crown; and when *Eliab* came before him, hee lookt upon him, hee was taken with the comeliness of his person, and the height of his stature, and said surely, *The Lords Anointed is before me.*

What ground had *Samuel* thus to conclude? No other but because of the beauty of his countenance, this gave him a fitness for the Crown in *Sammels* eye. But God reproves him for it, and said, *Look not upon his countenance, or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. 16. 7.* It is not the grace of beauty, but the beauty of grace that affects God. All other excellencies suit very well with sense, but to a spiritual eye they represent no loveliness at all.

Suppose a man to be the *Essay* of *Nature*, to whom every creature should contribute part of its perfection, who hath the largest portion of intellectuals, quickness

ness of apprehension, firmness of memory, solidity of judgement, eloquence, courage, wisdom, and policy. &c. yet if hee had not grace, one thing were still wanting, and that the better part too, all else would be but *splendidum nihil*, a glorious vanity. God looks at the heart, and hee looks at grace in the heart. What ever the Cabinet be, God respects the Pearl that is in it most of all. God respects the heart as it hath a new draught of his own image upon it, if this be wanting, though all other natural perfections be present, yet there is no beauty which God respects.

God did not regard *Absolom* for his beauty, nor *Achitophel* for his wisdom, nor *Dives* for his honourable descent. These were vile persons in Gods account. - And therefore, you that are under this delusion, I beseech you consider seriously of these things, and bethink your selves of the duty of Self-denial. Be content to lay your honour, and glory in the dust; Do not fancy your selves the onely excellent upon earth, till you be Saints; Do not glory in the portion you have received from nature, unless you be enriched with Grace. God will not respect you for any of these things, if you have no better; it may be he may use you in some particular service, and reward you with some temporal

poral reward, and afterwards reject you, to be sure, while thus, hee will never give you the Kingdome of Heaven.

When God comes to pick and choose for the Kingdome of Heaven, *Not many wise, not many mighty, not many noble men are called: Where is the wise? Where is the Scribe? where is the disputer of this world?* saith the Apostle, *1 Cor. 1. 20.* Are not most of them this day without God in the world? Are not multitudes of them in Hell already? As for those that presume upon their spiritual gifts, I would wish them seriously to consider of that answer, that such at the last day shall have from the Lord, *Matth. 7. 23.* Then will I profess unto them, *I never knew you, depart from me yee that work iniquity.* Men of such excellent gifts as have been blessed to the conviction, and conversion of many a soul, will bee loath to suspect themselves; But it will bee most dreadfull damnation, after so many excellent Sermons preached and printed, so many powerfully moving, heart-breaking, and heart-melting prayers and tears, &c. for any one to be damned.

I shall adde no more, but pass on to the next particular; for those that have gifts, to deny Self in respect of Gifts, is,

3 Not to abuse them in the use of them.

Great is the abuse of Gifts, and Self is as much seen in it as in any thing whatsoever. As,

1 When men exercise them about *high things*, that are above, either their own, or other mens apprehensions, whose information and instruction, they are more especially bound to take care of:

1 Their own apprehensions, when they will be meddling with things, which either they do not understand, or which cannot be understood.

1 *Which they do not understand*, when they will take upon them to determine in matters whereof they have no certain knowledge, nor any well-grounded experience. It is observed of many (in some particulars, excellently well skill'd) that they affect nothing more, than to bee undertaking, where they have least ability to perform as they ought. And this is from,

1 An eager desire of glory, and that,

1 In being equall to others, who in some particulars do excel them; They are impatient of coming short in any thing, thinking it a reflection upon their own worth, that another should do better than themselves, and therefore they presently begin to imitate, striving to do the like (though contrary to their own genius) and so mar all.

2 In excelling others, who in all particulars

ticulars are even with them. They cannot indure that others should stand upon the same leuell with themselves, and therefore are ever climbing up to the higher ground, till at length they tumble down lower than before.

2 Self-confidence; and an over-high opinion and conceit of their own abilities, whereby they fondly imagine they can do any thing as well, or better than others; they think nothing is too hard for them, but that they shall either finde a way, or make one to their desired glory. As some despairing of their own sufficiency, shun those employments wherein had they confidence answerable to their abilities, they might do worthily, so others presuming upon it, make many fruitless adventures, to the discredit of themselves, and detriment of others.

Other things might bee mentioned to shew how much of Self there is in this Abuse, but they are all, or most of them reducible unto these two Generals, which indeed are the principal causes of the other Abuse also, which is, when they will bee meddling with things;

1 Which cannot bee understood, when they will bee aspiring, and reaching after the knowledge of things not revealed, when they will bee trying to unlock and open those secret and reserved mysteries, which

of God, both which
they see, and hear, and feel.

Some apply all their studies to find
out the principles of Mettals, and to con-
forn them otherwise than before they
have been, that from thence may arise a
Catholick Medicine for the perfecting of
imperfect Mettals, and for restoring of
sick and decayed bodies of what sort so-
ever, and these are they that stile them-
selves *Students in the most Divine myster-
ies of Hermittick learning*.

Some set themselves on work to fore-
know, and fore-tell *future events*, as
*South-sayers, Astrolagers, and divers
Embassists*.

Some cast it up just how long it shall be
to the day of Judgement. Others how
many Centuries it shall last.

Some beat their brains to finde out
what God was doing before hee made
the world: Others to know whether
there bee not more worlds than one,
whether the stars bee not peopled and
inhabited in like manner as the earth
is.

Some try experiments for finding out
the *first common matter* of all things:
Others that they may see the *naked essence*
of any thing.

Some inquire into the *estate of Spi-
rits*, and they tell us that some of them
are mortal, also how many years they
live:

live : Others into the *Heavens of Angels*, and they tell us of their several offices and employments, their several orders, and the number of them.

Some inquire where heaven is to be after the day of Judgement, and tell us that Christ shall reign upon the earth, and all the Saints with him for ever : Others dig deep to finde out the place of the damned, and they tell us, that at the center of the earth is the fire of hell, and that it is kindled by the *Primum Mobile*, and influences of the Stars.

I might quickly fill up many pages, should I proceed to set down but one half of the many gross fopperies, and monstrous conceptions, that have been Midwived into the world by these, and such like bold and presumptuous inquiries of fanatick *Chymists*, and *Theosophists* ; But these few may serve as a sufficient Induction for the discovery of the Abuse wee now speak of, the causes whereof (to shew how much of Self there is in it) are

I. A prurient desire and hankering after knowledge. Men long for the fruit of the *forbidden Tree*, and would fain bee plucking some Apples from it; they cannot indure that any thing should bee concealed from them, they would have an open and unlimited prospect of the whole

*See *Culverwells* Treatise of the light of Nature cap. 13.
And Baxter on the Arrogancy of Reason against Divine Revelations.

whole compass, and extent of being: They would know all that is knowable, and so would bee as Gods in point of knowledge, which was that which overthrew our first Parents.

2 An eager desire of glory, and of having the pre-eminence in all things. They would be thought to be the *Nonsuch* in the world, both for Philosophy and Divinity, and therefore ^f disdaining the common road wherein others have gone before them, they chuse to walk in wayes of their own making, studying, if it bee possible, to finde out some *new concerning Truths*, never before discovered.

3 A proud conceit of themselves, as if they had an All-comprehending wisdom, and were able to see through the nature and reason of all things, yea ^g to fathome the bottomless depths of the counsels of God. This the Apostle notes as the main cause of mens *inverting themselves into things which they have not seen*, that they are *vainly puffed up by their fleshly minds*, Col. 2. 18. that is, by the conceited ^h perspicacity of their fleshly understandings. From hence it is that they do so Magisterially give sentence upon every thing, nothing must bee true or false, but according as they do apprehend: Though it bee the most unquestionable truth, attested to, and sealed by him that is Truth it self, and cannot

lye,

^f See Reynolds
Treat. of Pass.
490. and Ob-
servations up-
on *Anthroposo-
phia Theomagica*.
Sect. 1.

^g There bee
those which
finde out the
depth of the
highest secrets
of God, no-
thing is un-
known unto
them, neither
in heaven, nor
hell, &c.
D'Espaigne, a
Popular Errors
Sect. 2. chap. 7
^h Mentem car-
nis vocat hu-
mani ingenii
perspicaciam
quantacunque
est. *Calv.* in
loc.

lye, yet if they do not understand the quiddity or nature of the thing, if they cannot finde out the causes, the end, and use of it; if they cannot see a possibility of accomplishing the matter by natural means; there is then no truth in it, it is but a cunningly devised fable, and they will not beleve it. On the contrary, though it bee the most prodigious lye, yet if they fancy it to bee a truth ^k it must pass for an Oracle, they confidently obtrude it upon the world, and challenge all mens belief of it.

Thus wee see how much of Self there is in it, when men exercise their gifts about high things, that are above their own apprehensions. The next particular is, when they exercise them about high things that are above,

3 Other mens apprehensions, whose information and instruction, they are more especially bound to take care of. This is the usual fault of many great Scholars that are Preachers, that though they do not study such things as are above their own capacities, yet they preach such things as are above the capacities of the greatest part of their hearers. In popular Assemblies some fall upon those knotty disputes and controversies, which (at least as they handle them) were much fitter for the Schools, than the Pulpit. Others do so cloud and obscure their Sermons

ⁱ See the fore mentioned Treatise of Mr. Baxter of the Arrogancy of Reason, &c.

^k Sibi arrogans auctoritatem de omnibus judicandi, suam censuram, suum iudicium pro oraculis haberi ab omnibus volumus. Cast. in loc. supra dict.

with such variety of reading, and ancient history, such subtle speculations of Metaphysicks, such a multitude of abstruse and difficult termes of Art, uncouth allusions, and hidden method, that the common people can make nothing of what they say, nor reap any benefit by it, verily there is much of Self in such kinde of preaching, for as much as it proceeds from

1 Pride and haughtiness of spirit. They think it Self-denial enough that men of such parts, and learning, and degrees, as themselves, will condescend to preach to any, they need not condescend lower in preaching to every ones capacity. They lay aside much of that honour which their *Wisdomes* might otherwise have, in that they will daign to preach, shall they lay aside their learning too? Besides, is it fit the *chief Master* of the School should teach the *Pettits*? Let an *Usher* be provided for them, for their parts they will take no pains about them. Thus they leave the ignorant, and unlearned to shift for knowledge as well as they can; if they can pick any thing now and then out of their learned discourses, it is well for them, for otherwise they shall never be taught by them.

2 Desire of credit and applause. They preach in this manner.

1 That *the learned* may commend them; They would have it known that they

they are learned, and that they would have the praise of their learning. They would have it taken notice of, what proficiency they have made in their studies, what *languages* they have learned, what *Authors* they have read and digested, what *controversies* they are able to determine, and therefore they desire ¹ a learned Auditory, such as may be able to take notice of their learning, and give them the glory of it. If providence so order it that their lot falls amongst an ignorant people, it is not long before they grow weary, and they desire a *more knowing* people, not a people more knowing of Christ, and his Doctrine, but more able to know them, and their ability in preaching.

¹ Ambitio
scenam desi-
derat.

2 That the *ignorant* and unlearned may admire them, So as they may be admired, they care not that they be not understood; and indeed they would not be understood, that they might be admired, seeing the vulgar sort take them for the *ablest Preachers*, who tell them of such things as they are least able to apprehend.

Thus I have shewn how much of Self there is in it, when men exercise their gifts about high things, that are above either their own, or other mens apprehensions, whole information and instruction, they are more especially bound to take care of, There is another Abuse

of Gifts, wherein Self acts in like manner, and that is,

2 When men exercise them about low things; that are beneath the dignity of their own, and other mens understandings, to bee much conversant in them. When they do *magna conatibus agere*, take a great deal of pains about trifles, and impertinent curiosities, such things as are of no great use, or any considerable advantage, either for the bettering of themselves, or benefiting of others. To say nothing of *Plays* and *Romances*, and the many voluminous *Comments* upon some trivial Pamphlet of an old Heathen writer, the *blushes* of many great *Wits*, to have been so laboriously idle, in the compiling of them, it is lamentable to consider, what more childish toyes a great many Preachers employ themselves about.

Some come up into the Pulpit with meer a vapours, and flashes of words strong lines, but slender matter, something to tickle the ear, but little or nothing to pierce the heart.

m Telas quasdam doctrina parvum tenuitate fili operisque admirabiles sed quoad usum frivolas & inanes. Bacon.

n Fuit quondam tempus illud, quo instar gravissimae

matronae, sacra in publicum procedebat eloquentia: Nunc autem pudet dicere, sed piget tacere; haec, ut levis meretricula se lenociniis & fucis insinuat. Caussin. de form. sac. Eloq. l. 15. So is that honey flowing matron Eloquence apparelled, or rather disguised in a Courtesan-like painted affectation, Sir Phil. Syd. Des. of Poetry.

Some

Some general precepts of morality they deliver unto their hearers, but they do it so conceitedly, with such ° chiming and clinching of words, Antithetical Liberations, and symphorical rappings, that to sober men they seem rather like some idle boyes playing with knick-knacks to please their own ears and fancies, than grave Divines, speaking wholesome words, and giving weighty counsel of life, and manners; so that the best they do, is but to make the most solemn things ridiculous by their Apish handling of them: But they are well satisfied, (it being the principal thing they look for) to bee applauded and cried up by the vulgar P that are more taken with smooth non-sense, or superficial flourishes, than with the deepest knowledge in a careless dress. This is a great Abuse; but there is one more, which is worse, and indeed the worst that is, *viz.*

° *Alazonomastix's observat. on Anima magia abscondita*, p. 144.

P 2^d *Last of Alazonomastix* 207. *Men of itching ears, that catch*

more after an elegancy than after a promise, and are better pleased with a Criticisme, than with a practical Truth. Culverwels Schisme, p. 18.

3 When men exercise them about *evill things* that are against their own and other mens spiritual good. I will but instance in the wicked and ungodly opinions that are so rife in these dayes, which, many men of great parts (for the

*a Carried
about with
every wind
of doctrine
by the sleight
of men, and
cunning craft-
inels where-
by they lye
in wait to
deceive,
Eph. 4. 14.
It seems
these Sedu-
cers are men
of parts [the
Apostle des-
cribes them
in the same
words as
the old Ser-
pent is des-*

*cribed by whose subtilty wee exchanged Paradise for
bryars and thistles] Viceroyers, beateu fellows, men
exercised and skilful to deceive, Artists and Crafts-
masters in sleight and subtilty, and stratagems of
Deceit. Vines in loc. Sermon before the Lord Mayor and
Alders, of Lond.*

** They do most of all aime at them who are good
prize, they care not much for a sheep, that hath not a good
fleece. Vines ibid.*

the Devil hath alwayes had a such Fa-
ctors) do make it the chief of their studies
to spread and maintain, in which, as there
is the greatest Abuse of Gifts, as all men
(not abused into a more favourable con-
ceit by them) will readily acknowledge, so
(as the Scripture doth abundantly testifie)
there is the grossest self-seeking. Indeed
many times such as are the Broachers
of false doctrines, are the greatest pre-
tenders to mortification and Self-denial;
but the Scripture hath marked them
forth for the most wretched generation
of Self-seekers of any in the world.

Of some it tells us that they speak
perverse things, to draw Disciples after
them, Act. 10. 30.

Of others, that they serve not the
Lord, but their own bellies, Rom.
16. 18.

Of others, that through covetousness,
they make merchandise of their followers,
2 Pet. 2. 3. and

Of others, that they walk after the flesh in the ¹ lust of uncleanness, verſ. 10. Having eyes full of adultery, verſ. 14. and that they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them, that live in error, v. 18.

And thus much may serve in brief for a discovery of the several Abuses of Gifts, and of that of Self that is in them; by which we see what is required of all such as have Gifts in full of this third particular of Self-denial, *Not to abuse them in the use of them.* Namely,

I Not to exercise them about high things that are above them. Every one hath his proper Gift, and there are objects and employments proper unto every Gift, to which in the exercise of it, it must bee confined. The eye cannot judge of sounds, nor the ear determine of colours. They must needs spoyl what they take in hand, that will enterprize things beyond their skill. *They that are unlearned (saith Peter) presuming to interpret the Scriptures) ² do wrest them to their own destruction; And Paul tells us they are but ³ vain talkers and deceivers, that take upon them to bee Teachers when they understand neither what they say, nor whereof they affirm.* It is a very preposterous course that such mentake in the exercise of their Gifts,

for

¹ For particular Instances. See Parvassius his Discourse of Enthusiasme.

² 2 Pet. 3. 16.

³ 1 Tim. 10.

compared with 1 Tim. 1. 6, 7.

for whereas they should exercise to know, they exercise as having known, and so is their brain delivered of much matter that was never begotten by knowledge. But where there is a liquor some desire of vain-glory, and an over weening opinion of ones own ability to second it, there a man will adventure upon any thing, *thinking long till hee bee doing*, though when it comes to the trial, hee can do nothing to the purpose. Here then it would bee good to consider wherein ones glory lyes. Wee are apt to think wee have no glory, if wee have not as much, or the same that another hath, which is a very great mistake. * *There is one glory of the Sun, and another of the Moon, and another glory of the Stars.* The least Star hath a brightness, though not the brightness of a Sun, and that is its glory. Its the glory of the eye that it sees, and the glory of the ear that it hears, it is no disparagement to the one that it hears not, nor to the other that it doth not see. So it is here. It is glory enough that wee have some Gift or other (though in a lesser measure) whereby wee are made serviceable in the places that God hath set us in. It is glory enough for a private Christian that hee can repeat a Sermon, and instruct his family, and no discredit to him at all that hee cannot preach.

* 1 Cor. 13. 41.

But

But it is foul shame, for any one to desire glory in things above his ^a strength and measure, and make shew of that which is not really in him. Let every one therefore, learn that needfull lesson of the Apostles, *Not to think of himself more highly than hee ought to thinke, but to think soberly, according as God hath dealt to every man the measure of faith*, Rom. 12.3. When David could say, *Lord, my heart is not haughty, nor mine eyes lofty*, then hee could also truly adde, *Neither do I exercise my self in great matters, or in things too high for mee*, Psal. 131. vers. 1.

2 Not about ⁷ hidden things that are denied them. *Secreta Deo*, The secret things

^a *Turpe est, quod nequias, capiti committere pondus: Et pressum inflexo maxillae tergum genu. Propter. See Luk. 14. 28.*

⁷ *Quam multarum contentionum*

& absurdarum questionum autores fuerint Scholastici, dum temere in Dei adyta & abdita penetrare voluerunt, eorum scripta satis testantur. Sed hoc etiam deplorandum est maxime, quod post faciem verbi Divini nostro tempore rursus accensam, nauseant multis ad simplicitatem verbi Dei, & iterum in Ecclesiam invehunt spinosas quaestiones, suisque rationibus res Divinas subjici volunt. Quibus non satis est ex verbo Dei nosse, *Id est*, nisi etiam ex ingenio suo *Id est* *Id est* determinent, quasi humana mens complecti possit rationes omnes divinae sapientiae. Quod malum quas turbas hoc tempore dederis, non est opus multis explicare, res ipsa nimis loquitur. River. in Exod. cap. 19. Tom. 1. 1023. Read Mr. Baxters Treat. of the Arrogancy of reason against Divinity. There is gold enough in the world, and all necessities else for outward happiness, but the generations of men make themselves miserable by (saith

neglecting
the inward.
This is pal-
pably true;
and it would
afflict a

(saith Moses) belong unto the Lord our God; but those things which are revealed, belong unto us, and to our children for ever, that wee may do all the words of this Law, Deut. 29. 29.

men to see how they run madding after the noyse of every pompous difficulty, and how stupid and sottish they are to those things which God hath more universally put in their power, and which would (if they made use of them) redound to their more general, and effectual good. 2^d Last of Alazonomastix Oleruat. 28. Again, What is the reason that the world is such a stage of misery to the sons of men? Is it not from hence? That that which should bee their great guidance, their Religion, and highest Lights of their mindes, is but heaz, and squabbling about subtilie uncertain points, and foolish affectation of high mysteries, while the uncontroverted sober truths of Vertue and Piety are neglected, and the simplicity of the life of God despised, as a most contemptible thing. ibid. his Oration to the men of Ephesus. Sect. 11. 282. To soar after inscrutable secrets, to unlock and break open the Closet of Nature, and to measure by our shallow apprehensions; the deep, and impenetrable Counsels of Heaven, which wee should with an holy, fearful, and astonished ignorance, onely adore, is too bold, and arrogant Sacrilege, and hath much of that pride in it, by which the Angels fell: For ero similis Altissimo, I will bee like to the most High, was (as is beleev'd) the Devils first sin; Britis tanquam Dei, Teo shall bee like unto God, was I am sure his first Temptation; justly punished, both in the Anchor, and Obeyer with Darkness; in the one, with the darkness of Tophet; in the other, with the darkness of Error. Dr. Reynolds Treat. of Pass. 499.

3 Not above the capacities of their hearers. In the Church (saith Paul) I had rather speak five words with my understanding, than ten thousand words in an unknown (though learned) tongue, 1 Cor. 14. 19. Our Saviour is said to have taught the people as they were able, Mark. 4. 33. not as hee was able to preach, but as they were able to conceive him.

* As in a School there are divers Terms, and conditions, the most Schollers are in the lower; so is it in the Church of God, there

are Abcdaries, babes that are to bee taught concerning their letters, Heb. 5. 13. the first element of the Oracles of God, and to bee fed with the spoon, or as the Apostle calls it, Milk. Hee did not think himself too high to feed with Milk, 1 Cor. 3. 2. Therefore let no Minister bee never so learned, scorn to bee an Usher under Christ, to teach his Petties their a, b, c. If the people had not pleaded their rotten Charters of Age and Marriage against Catechisme, and the Minister had not thought himself too good to teach them their Letters and first elements, wee had not seen so many children carried about with windes of Doctrinē. Pride (I fear) hath made both ashamed of the duty, the one to teach, the other to bee taught, and I would that both were now humble enough to acknowledge the fruit of that neglect. Vices, The Impostures of Seducing Teachers, &c. p. 7.

4 Not about trifles, and things of no moment.

* Turpe est difficiles habere nugas,

& durus labor est ineptiarum, Martial. Neither Christia-

5 Not

uity, nor common prudence would have us magno conatu
 nugas, break our arm by throwing such light feathers with
 our whole might, Dr. Tuckney Form of Sound words.
 Eo magis mihi indignor; aliquos ex hoc tempore, quod
 sufficere nec ad necessaria quidem potest, etiamsi custoditum
 diligentissime fuerit, in supervacua maiorem partem cro-
 gare. Non vado ad istas ineptias, ingens negotium in ma-
 nibus est, Seneca Ep. 49. I should beseech them that are in
 the office of Teachers, that they would take heed to
 themselves, and to the doctrine, 1 Tim 4. 16. and that they
 would teach milke, or meat, and not wind, and not lead on
 people first into Criticisms, before they have laid in them
 the plain Grammar rule of sound and wholesome words,
 that they may be Proselytes to Jesus Christ, not to an Opinion.
 Vines Impostures of Seducing Teachers, p. 12.

^b Their de-
 struction is
 exemplified
 and paral-
 leled in three
 terrible ex-
 amples, the
 casting down

5 Not in a way of opposition to the
 Truth: This is a way wherein many do
 seek themselves, but it is the direct way
 to their own^b destruction, as the Apostle
 hath fore-told, 2 Pet. 2. 1. But there were
 false Prophets also among the people, even as
 there shall bee false Teachers among you,

of the Angels that fell, the destruction of the old world, the o-
 verthrow of Sodome and Gomorrah: It may make
 the ears of all Heresie-masters, and their followers to
 tingle, when they hear that the three great and famous
 Monuments of Gods sore wrath executed by his own im-
 mediate hand, are brought in as examples of his venge-
 ance against that wickedness which above all other pretends
 exemption and liberty from the stroke of men. Vines Serm.
 before the H. of Com, at the Fast for the growth of Errors.

who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction. God hath given gifts for edification, Eph. 4. 12. and not for destruction, save onely of the Kingdome of Sin and Satan, 2 Cor. 10. 4. 5. Now when men will imploy their Gifts quite contrary to the ends for which they are given, in building up what God would have pulled down, and in pulling down what hee would have built up; it is but just that they themselves should likewise perishe in the ruines of it.

I have now done with this second Sub-section, *Of denying Self in respect of Common Gifts*; In the rest that follow, I shall bee more brief.

SUB-SECT. III.

Of Denying Self in good Works.

Negatively, the meaning is not;
 1 That wee may not take
 b comfort from them; for

1 God hath so ordained, that much of that spiritual peace and comfort which hee dispenseth to his people, should bee wrought by means of their good Works; *The work of righteousness shall bee peace, and the effect of righteousness quietness, and assurance for ever,*

b See Burgen
Vindicia leg.

A Christian
is a new crea-
ture, and walk-
eth by rule, and
so far as hee
walketh ac-
cording to his
rule, peace is
upon him.
Sibbs in loc.
Souls Conflict.
32.

4 It is a deep
spiritual judge-
ment to finde
peace in an ill
way. *Sibbs ibid.*

• Gaudet re-
cto sui exami-
ne. *Grat. in loc.*
Si post explo-
rationem dili-
gentem non re-
mordet con-
scientia, habet
gloriam,
i.e. gloriationem. *Sasbout
in loc.*

Isa. 32. 17. And as many as walk according
to this rule ^c peace be on them, and mercy,
and upon the Israel of God. Gal. 6. 16. It is
true indeed, that sometimes such as are
careful to maintain good works, have not
the comfort of them; but it is not, be-
cause there is not matter of comfort in
them, nor because they may not take
comfort from them, but for other rea-
sons. This is their priviledge, that they
may take comfort from them; so that in
case their souls bee cast down and dis-
quieted within them, they may warrant-
ably charge it upon them, & bee quiet, and
to hope in God (as David did, *Psal. 43.*
5. 11.) which they might not do, in case
they neglected them; for

2 Where good Works are neglected,
there is no ground of peace at all. If
there bee any had, it is not from the Spirit
of God, but from Sathan (who trans-
formeth himself into an Angel of light)
and it is a very great ^d judgement. There
is not one word in all the book of God,
that speaks any comfort in this case, and
therefore,

3 Every one is required to prove his
own work in order to his own comfort.
*Let every man prove his own work, and then
shall hee have rejoycing in himself alone, and
not in another, Gal. 6. 4.* Mark it, then
shall hee have rejoycing, that is, when by
^e evident proof out of the word hee
hath

hath found his work to bee good.

4 According to this rule wee finde that holy men in Scripture have fetched in abundance of comfort from the evidence of their good works. Then the people rejoyced for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the King also rejoyced with great joy, 1 Chron. 29. 9. This is our rejoycing (saith Paul) the testimony of our conscience, that in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, wee have had our conversation in the world, 2 Cor. 1. 12.

5 Wee may rejoyce in the good works of others, much more therefore in our own. And now have I seen with joy, (saith David) thy people which are present here to offer willingly unto thee, 1 Chron. 29. 17. I have no greater joy (saith John) than to hear that my children walk in truth, Epist. 3. 4.

6 Wee may rejoyce in Gods works, therefore in our own good works, for they are the works of God. 1 Wee may rejoyce in Gods works. Then Lord (saith David) hast made mee glad through thy work, I will triumph in the works of thy hands, Psal. 92. 4. If wee may triumph in the works of Gods hands, much more then in the works of his Spirit. But 2. Such are all our good works, 1 Pet. 1. 2. 22. It is God which worketh in you both

to will and so do (saith the Apostle) *Phil. 2.13.* Upon this account, therefore the Church comforteth her self, *Isa. 26.12.* *Lord thou wilt ordain peace for us, for thou also hast wrought all our works in us.* This cannot bee said of any of our *evill works*, for they are the *works of the Devil*, *1 Joh. 3.8.* and therefore wee can take no comfort in them.

7 Wee may rejoyce in such works as God rejoyceth in, but God rejoyceth in our good works. Hee rejoyceth in his own works, *Psal. 104.31.* but our good works are his own works, *ut supra.*

8 Wee may rejoyce in such works as God accepteth, therefore in our good works. *Go thy way eat thy bread with joy, (saith Solomon) and drink thy wine with a merry heart, for God now accepteth thy works, Eccles. 9.7.*

9 Wee may rejoyce in such works as do evidence our communion with the Father, and with his Son Jesus Christ; therefore wee may rejoyce in our good works, for they do evidence it. *If wee say that wee have fellowship with him (saith the Apostle) and walk in darkness, wee lye, and do not the truth: But if wee walk in the light, as hee is in the light, wee have fellowship one with another, 1 Joh. 1. 6,7.*

10 We may rejoyce in such works as shall bee rewarded with eternal life, there-

therefore in our good works. Here note two things : 1 That our good works shall bee rewarded with eternal life. This the Apostle expressly affirmeth, *Rom. 2. 5, 7, 10.* That God will render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory, and honour, and immortality, *Eternal life* : But to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, &c. *But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.*

2 That upon this account wee may take comfort from them. This the Apostle did, *2 Tim. 4. 7, 8.* *I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for mee a Crown of righteousness, which the Lord the righteous Judge shall give me at that day.*

By all this it appears that it is no unlawful thing to take comfort from our good works, as *Antinomians* teach, and consequently no part of Self-denial.

3 It is not meant that wee may not plead them unto God, as expecting favour and mercy at his hands for them. When God hath inabled us to bee, and do that *for him* which hee requireth, wee may warrantably pray, that hee would bee, and do that *for us* which hee hath promised.

Not in regard of any matter of merit, but in regard of Gods gracious promises. See Eng. Annotat. 2. Ed. upon Isa. 38. 3.

And thus holy men have frequently done upon all occasions. Thus Hezekiah did, 2 King. 20. 3. *I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.* And Nehemiah, chap. 5. 19. *Think upon mee my God for good, according to all that I have done for this people.* And chap. 13. 14. *Remember mee, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the Officers thereof.* And David Psal. 26. 1. *Judge mee, O Lord, for I have walked in mine integrity.* And Psal. 86. 2. *Preserve my soul for I am holy.* And Psal. 119. 22. *Remove from mee reproach and contempt, for I have kept thy testimonies.* And 31. *I have stuck to thy testimonies, O Lord, put mee not to shame.* And vers. 38. *Stablish thy word unto thy servant, who is devoted to thy fear.* And vers. 94. *I am thine, save mee for I have sought thy Precepts.*

3 It is not meant that wee may not have respect unto the recompence of reward in the doing of them. It is said of Christ, that for the joy that was set before him, hee endured the Cross, and despised the shame, Heb. 12. 2. And of Moses that when hee was come to years, hee refused to be called the son of Pharaohs Daughter, choosing rather to suffer affliction with the people,

people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ, greater riches, than the treasures in Egypt, because hee had respect unto the recompence of rewards, Heb. 11. 24, 25, 26. And Paul saith of himself, Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while wee look not at the things which are seen, but at the things which are not seen, 2 Cor. 4. 17, 18. the Greek is & while wee aime at them as our scope or mark; according to that Phil. 3. 14. I press toward the mark for the price of the high calling of God in Christ Jesus. This is the character that is given of all good men, Rom. 2. 7. that they are such as by patient continuance in well-doing do seek for glory, and honour, and immortality. And it is according to the Precept of our Saviour, Mat. 6. 33. Seek yee first the Kingdome of God: and of the Apokle, 1 Cor. 9. 24. So run that yee may obtain. And Col. 3. 1. Seek those things which are above, where Christ sitteth on the right hand of God. And 1 Tim. 6. 12. Lay hold on eternal life.

Ob. But is not this Self-seeking?

Ans. Yes, But it is such Self-seeking as hath much of Self-denial in it. Consider that of our Saviour, Mat. 16. 25. Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall

Σκοπῶν
ἡμῶν τὰ μὴ
βλεπόμενα.

Quand nous
regardons.
Fren.

finde it. There is a Self-seeking, that is stark naught, and there is a Self-seeking that is very good, yea our duty; and such is the Self-seeking here spoken of, Christ requires that wee should lose our life in order to our finding it, that wee should lose our sinful, and sometimes our natural life, in order to our finding spiritual and eternal life, and so makes that which is the *right Self-seeking indeed*, the end of Self-denial. To glorifie God, and to save our own souls, are ends that every one ought to have in his eye, and all other particular ends also that are subordinate unto these. Wee may make salvation our end, and serve God for this end, but then wee must understand it aright, not barely to be free from wrath,

h Although that obedience which performed onely for fear of punishment, or expectation

of reward, is rightly called mercenary; yet that any should bee secondarily stirred up to do his duty by looking on the reward, or for fear of punishment also, this is not strange from the Sons of God, neither doth it in any part weaken their solid obedience. Ames Mar. of div. 1. 2. c. 1. It is an argument of an excellent spirit, when all Self-respects are drowned in the glory of God, and there is nothing lost therein; for our best being is in God. A Christian begins with loving God him,

him, than by any thing else that I can do, because by this I do own, and acknowledge him to be my chief and highest end. *for himself, but hee ends in loving himself, in and for God; and so his end, and Gods end, and the end of all things else concenter and agree in one.* Wee may aim at our own good; so wee bring our hearts to refer it to the chief good; as a less circle may well bee contained in a greater, so that the lines drawn from both circles, meet in one middle point. Dr. Sibbs Soules Conflict. 420. 431. & 26.

Thus I have shewn what it is not, Negatively; I shall now proceed to shew what it is,

2 Affirmatively; To deny Self in good Works, is to deny

All Self-ends in the Intention.

All Self-sufficiency in the undertaking.

All Self-rules in the Direction. And lastly,

All Self-praise in the review.

1 All Self-ends in the intencion. By Self-ends here wee are to understand all such ends as^k corrupt Self useth to propound. Whensoever wee are in consultation about any duty, or any thing that wee have to do, Self asks the question, *Cui bono?* What good will come of it? or what benefit, what advantage will redound to us by the doing of it? and usually answers it these two wayes.

1 By propounding something which in it self is evill, under the shew and appearance of good.

2 By

^k See before chap. 2. sect. 1. p. 18, 19.

2 By propounding something which in it self is good, under the notion of the chief good.

1 By propounding something which in it self is evill, under the shew and appearance of good. Many men seem very active and zealous in many good works, but they have very ungodly ends, that which they aim at in the doing of them, is some wicked thing. We have divers instances of this in the Scripture.

1 *Balaam*, when *Balak* the King of *Moadi* sent to him to curse the *Israelites*, hee would consult with God, and professed, that if the King would give him his house full of gold and silver, hee durst not go beyond the word of the Lord to do less or more, *Numb. 22.8-18*. Oh how scrupulous was *Balaam* now! What a tender conscience had hee! one would have thought that the thing hee aimed at, was to do as God would have him, but no such matter, it was to do as *Balak* would have him, it was that hee might (if it were possible) get leave to curse the people of God. Thus many men search the Scriptures, but it is to see if they can pick out any thing that may make for some wicked practise, which they have a minde to continue, or against some good duty, which they have no minde to perform. Thus many men flock after Sermons, and one would think that they meant

to practice what they hear, but it is true of them, as God said of ¹ *Ezekiels* hearers, They come unto the Minister, as the people cometh; and they sit before him as Gods people, and they hear his words, but they will not do them, for with their mouth they shew much love, but their heart goeth after their covetousness; their heart goes after some base wicked lust, or other, and they hope that something may bee said for the countenancing of it, but if not, they are resolved to follow it notwithstanding. And thus many come with cases and scruples of conscience, but it is onely to get something that may comfort them in their evil wayes.

¹ Ezek. 33. 31.

2 *Abner*, after a long war that hee had waged against *David* on the behalf of *Ishbosheth* *Sauls* Son, hee bound himself by a solemn oath to fight for *David*, 2 Sam. 3. 9, 10. So do God to *Abner*, and more also, except as the Lord hath sworn to *David*, even so I do unto him: To translate the Kingdome from the house of *Saul* and to set up the Throne of *David* over *Israel*, and over *Judah*, from *Dan* even to *Beer-sheba*. One might have thought that *Abner* had repented of his opposition against *David*, but that it was to bee revenged upon *Ishbosheth*, who had reproved him for going into his Fathers Concubine, ver. 7. And *Ishbosheth* said to *Abner*, Wherefore hast thou gone in
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unto my Fathers Concubine? Then was Abner very wroth for the words of Ishbosheth, and said, Am I a dogs head, &c. so do God to Abner, &c. except as the Lord hath sworn to David, so I do unto him. Now hee swears to do unto David as the Lord had sworn; this was his duty before, but hee would not do it all this while, till such time as Ishbosheth crost him in his lust, and then to crosse Ishbosheth hee would do his duty. I will leave the application to the Reader.

3 Absalom, after his brother Amnon had deflowred his sister Tamar, invited him to a feast; one would have thought hee had forgotten the injury, but it was to cut his throat, 2 Sam. 13. 32.

4 Jezebel, proclaimed a Fast, but her end was to take away Naboths life, and to seize upon his Vineyard, 1 King. 21. 15. See Isa. 58. 2, 3, 4. verses.

5 Herod, when hee heard of the birth of Christ, sent to Bethlehem to finde him out, and charged the messengers to search diligently, and when they had found him, to bring him word again, for this end, (as hee said) that hee might worship him, but his intent was that hee might kill him, Matth. 2. 8. 16.

6 Judas, When Mary anointed the feet of Jesus with costly oyntment, was very angry, that it had not been sold for three hundred pence, and the money given

ven to the poor. But it was not because hee cared for the poor, ^m *but because hee was a thief*, and had the bag, and bare what was put therein, *Job. 12. 5, 6.*

Thus many men (wee see) pretend the publick good, when it is their own private benefit, and advantage, that they onely aim at; they are very zealous and active in stirring up others to contribute liberally, and such and such good uses they pretend, but it is *that they may steal for themselves*, which is evident, in that they convert so much of what they receive, to their own use afterwards.

7 The *Scribes* and *Pharisees* made long prayers, but it was, but for a pretence while they devoured widows houses, *Matth. 23. 14.* Thus many make great shews of holiness, that others taking them to be conscientious and honest men, may trust them with their estates, and then they will bee sure to cheat them. But that no imputation (in case it should bee divulged) may fasten upon them, they still continue their long prayers, and other religious exercises, trusting thereupon, that what-ever is laid to their charge (they having so great a name for profession) it will never bee credited.

This then is one way of Selfes answering the question, by propounding something which is evil in it self, under the

^m *Exemplum est Judas multorum privatis commodis obtemperantium nomen pietatis, Groc. in loc.*

The hypocrites own private interest confessed, is that which troubleth him, when he pretendeth the cause of piety and religion, for which he taketh as much care as Judas did for the poor; *Ergo. Amos. 2^d Edit. in loc.*

the notion of good. There is another, and that is,

2 By propounding something which is good in it self, under the notion of the chief good. Self never propounds that which is the chief good in deed for its end in any good work; but some other inferior good under the notion of the chief good. God is the chief good, and in this sense, there is nothing good but God, *Matth. 19. 17.* But Self never propounds God for its end. It often propounds him for a means in order to some other good beneath him, but it never propounds him for himself. It is something besides God, that Self acts for in all that it doth; but that which it acts for, it acts for it as it's God, because what ever it acts for, it acts for it as it's chief good. That which Self acts for as its chief end in any thing that it doth, that it acts for as its chief good; for, as to be an end, and to bee good, are all one, so to bee the chief end, and to bee the chief good. Now whatsoever Self acts for besides God (as all that it acts for, is something besides God) it acts for it as its chief end; therefore whatsoever it acts for, it acts for it as it's chief good, and consequently as its God. The chief thing that the Glutton acts for; is the filling of his belly, and therefore his belly is said to bee his God, *Phil. 3. 19.* The chief thing that the Covetous acts for, is his Money, there-
fore

fore Money is his God; therefore Covetousness is said to bee Idolatry, *Col. 3. 5.* and a covetous man is called an Idolater, *Eph. 5. 5.* And this is not onely true of covetousness, but of every other vice, that it is ^a Idolatry; because thereby Self acts for something besides God as its chief good, and therefore as its God. To act for something besides God, in subordination unto God, as the supreme end, hath nothing of Self in it; such an end is not to bee deemed a self-end. But then it is a self-end when a man acts for something besides God as his chief end, when something besides God (though good in it self, and that which may lawfully bee aimed at) is the chief thing that moves him to, and carries him through the performance of any duty, so that were it not for that thing, hee would not set about it, hee would not persevere in it. Thus it is whensoever Self hath the determining of the Question. That such a thing is the will of God, and makes for the glory of God, and that communion with God is to bee had in it, are arguments that can do nothing with Self, but this consideration, that it makes for ones worldly profit, or pleasure, or honour, prevails presently. Come to a selfish man, and tell him that this is his duty, that the Law of God requires it, that God will be well-pleased with it, and that hee will

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^a *Unusquisque*
adorat sua vitia
Every one Idol-
lizeth his own
vice. *Jerem* on
Amos. The Po-
litician idoliz-
zeth his brain,
the Heretick his
fantastical opi-
nion, the Glut-
ton his belly,
the Wanton his
Mistress, the
Ambitious his
honour, the
Covetous his
money, &c.
See more in
Exg. Annot. on
Eph. 5. 5. 2^d Ed.

reward it hereafter in heaven; these things make no impression upon him; but tell him that hee shall get in with such a party as will promote him to honour, that hee shall have a place of preferment, a good office, that will bring him in so much by the year, and this wins him presently. This hath won off a great many in our dayes to a form of godliness, which before they could never endure, and the power whereof for the present, they still deny. Convictions from the *word* are pretended, but convictions from the *world* are the cause. Where one is wrought upon by convictions from the word, there are hundreds that are wrought upon by convictions onely from the world. The glory and honour, the pleasures and profits of the world, are the onely things that many of those that seem most zealous in the Profession of Religion, do most zealously follow after. There are many whose faces are Christ-wards, but (like *Skelleri*) they row with all their might to quite contrary objects.

Hence it is that they are said to go *away backward*, Isa. 1. 4. Wee read of those that came along with *Judas* to apprehend Christ, that as soon as hee spake unto them, they *went backward*, and *fell to the ground*, Job. 18. 6. These came as professed enemies to Christ, others though they come as professed friends,
yet

yet are reall enemies to him; and although natural conscience, or some common works of the Spirit, may drive them in an outward profession towards Christ, yet so strong is their inbred enmity, and secret antipathy against him, and so powerfull their sympathy with the world, that ere long they go backward and fall to the ground their proper place; *Dust to dust; Earth to earth; Ashes to ashes.* Many that for a long time together, have seemed to walk hand in hand with Christ, have in the interim been going backward, and at last have fallen to the ground.

Men may bee a long time going back before they fall, but observe it, ordinarily they fall to ground. This is a pretty fallacy, whereby multitudes of Professours think to cheat their brethren amongst whom they live; in their outward motion they go forward with the rest of the company (and it may bee will bee Ring-leaders) but in their inward motion they go backwards. The Prophet saith of Israel, *Hee slideth back as a backsliding Heifer,* Hos. 4. 16. *Sliding* is sometimes an insensible motion, and therefore backsliding is elsewhere called a drawing back; such is the retrograde motion of these men many times, one cannot perceive them going till they bee gone. This is the manner of *worldling*

Professours, they keep their eye upon God, and his people, and then in the mean while slide back, and by little and little steal away that none may perceive them; or if they bee espied, they may answer those that shall taxe them, that they are in the same posture that they were before. Thus it is with many, and wee cannot perceive them presently, the Apostle saith, *1 Thess. 2. 5. For neither at any time used wee flattering words, as yee know, nor a cloak of covetousness: God knows.* If wee had flattered, yee could soon have discerned that, but wee might have been covetous, and yee could not have known it, onely God could have discerned that. Its God onely that must judge of the hypocrisie of divers, yet there are others whose hypocritical warping, and recidivation is visible to all that have but one eye open to behold them.

Some mens sins go before, and are manifest, others are secret, and follow after. It is easie and ordinary for men to pretend one thing, and intend another; ordinary and common to pretend seeking of Christ, and yet even then to seek themselves, and the things of the world, more than Christ. Christ told the people, that came to *Capernaum* seeking for him, *Yee seek mee, not because yee saw the Miracles, but because yee did eat of the loaves and were filled, Joh. 6. 26. Simon Magus*
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beleeved, and was baptized, but the chief thing hee aimed at, was that hee might bee a great man, and that hee might get as much then by giving of the Holy Ghost, as hee had got by conjuring before. *Aq. 8. 19.* It may haply go for a Paradox with some, That one that hath lived all his dayes loosely and vainly, in contempt of Christ, and his Ordinances, should at length take upon him a profession of Religion, frequent the Ordinances, and practice severall duties of Christianity, meetly in pursuance of the world and the things of the world, but it is a most certain Truth; A wicked man that is unconverted, may change his way, but hee can never change his end. A man may have the same end in frequenting the Ordinances, that hee had formerly when hee frequented *Play-houses*, or the *Stews*. Hee may bee much in hearing, praying, fasting, and talking of the Scripture, and yet seek himself, and the things of the world, as his chief end in all these wayes. See *Zach. 7. 5.* *When yee fasted and mourned in the fifth, and seventh month, did yee at all fast unto mee? even to mee? and when yee did eat, and when yee did drink, did yee not eat for your selves, and drink for your selves?* The like God saith of the ten Tribes, *Hos. 7. 14.* *They have not cryed unto mee with their hearts, when they bowled upon their beds,*
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they assemble themselves for Corn and Wine, and they rebel against mee; and in the 16. verse, They return, but not to the most High. Godliness is profitable for all things, having the promises of this life, as well as of the life to come; and Wisdom proclaimes, That in her right hand is length of dayes, and in her left hand riches and honour.

Hereupon many make use of God and Religion, onely to gain temporal things from him, and so make him who is the last end, and highest good, an instrument or means to attain that which is far below him. *Jehu* was very zealous for the Lord, and marched on furiously in executing the Judgement threatned against the house of *Ahab*, but his end was to establish the Kingdome upon himself and his posterity. The Scribes and Pharisees were very strict and precise, and abundant in many good duties, they gave Almes, they kept dayes of fasting and humiliation twice a week, but their end was vain-glory, *Matth. 6. 1.* and getting of money, *chap. 23. 14.* so easie a thing it is under the vizard of Religion, to seek the accomplishment of the basest end whatsoever. The *Heathen* tells us of some in his time, who could thus expresse themselves at their Devotion.

--- *Pulchra Laverna,*
Damih fallere, da iustum sanctumque
videri
Noctem peccatis & fraudibus objice
nubem.
 Fair Goddess *Laverne*, give mee so
 to seem,
 That just and holy men may mee
 esteem;
 Cloud o're my sins, and vail them
 with the night,
 That my deceits may never come to
 light.

Many desire to *appear* to bee good, and therefore put on the Livery of an external Profession, but they do not desire to *bee* good, and therefore notwithstanding all the Religious exercises they bee conversant in, they may seek the world, and the things of the world, as much as before. What cares the Devil, the Prince of this world that rules in the children of disobedience; what cares hee, I say, that some of his vassals now and then offer to God a sacrifice without an heart? that they draw near to him with their mouth, while they leave their heart behinde them? I have read that it was the *Watch-word* among the Papists after Queen *Elizabeth* came to the Crown, *My son give mee thy heart*; bee in heart a

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Papist,

Papist, and then go to Church, it matters not. The Devil can keep his supremacy notwithstanding such an outward compliance with God; and truly it is but an outward compliance with God in a few external duties and formalities of worship, that the generality of those that call themselves Protestants, not to say Professors, are guilty of; *With their mouth they shew much love, but their heart goes after their covetousness, as God saith of Ezekiels hearers, Ezek. 33. 31.*

And this is the other way of Selfes answering the Question, by propounding something which is good in it self, under the notion of the chief good.

Two things therefore are here required by way of Self-denial in every good work.

1 Not to intend any thing that is evill in it self, though it seem never so good. If wee may not do evill that good may come thereof (as *Rom. 3. 8.*) much less then may wee do good, that evill may come thereof. To pervert but a civill Ordinance (as *buying, and selling, &c.*) to the fulfilling of any sinful lust, is a very great wickedness, and that which exceedingly provokes God, *Micb. 6. 10.* Much more to pervert a spiritual Ordinance (as *fasting, and praying, and preaching, &c.*) as *hee* did, *1 King. 21. 9.* and *they*, *Phil. 1. 15.* This is to make
Christ

Christ a servant to Sathan, to throw down Christs Scepter at Sathans feet, and to make it subservient to the advancing of his Kindgome of darkness.

2 Not any thing that is good in it self, but not the chief good, under the notion of the chief good. Riches, and Honours, and Pleasures, are good in themselves, and such things as wee may lawfully make our end, but they are not the *chief good*, and therefore wee may not make any of them our *chief end*. God is to bee our chief end in every thing that wee do, and other things onely as they bee subordinate unto God. *Whether therefore yee eat, or drink* (saith the Apostle) *or what ever yee do, do all to the ° glory of God,* 1 Cor. 10. 31. Therefore when ever Self propounds any thing besides God, as the chief motive to perswade us to any duty, wee must reject it. Though never so many worldly advantages bee offered us, wee may not much regard them. Wee must do our duty upon another account; nay though they should bee denied us, wee may not neglect our duty: Therefore wee must serve God with as much zeal in *private* where no man can behold us, as wee would do in *publick*, where the multitude may observe us. Wee must bee as lively and active in time of *adversity*, when wee are destitute of all things, as

° There is required to an action truly good, that at least virtually it bee referred to God, as to the chief end. Ames Marrow of Divin. l. 2. cap. 3.

we would be in time of prosperity, when we have all that our heart can wish for. God is attainable still, in all places, and in all conditions, and it should not much trouble us that we miss of the less principal end, so that we obtain that which is the principal.

And thus much of the first particular, The denying all Self-ends in the intention; The next is the Denying,

2 *All Self-sufficiency in the undertaking.* If we have any well-grounded evidence of a spiritual power in our selves to do any thing that is good, we may not deny that we have it, (as I have shewn before) but yet we must deny that we have it of our selves. *Not that we are sufficient of our selves* (saith Paul) *to think any thing as of our selves, but all our sufficiency is of God,* 2 Cor. 3. 5. without a fresh income and supply of grace from him who is full of grace, *we can do nothing,* as Joh. 15. 5. And therefore we must not go about any thing with *Self-confidence*, as if we could do it without him, but still look up unto him for more grace. In every action, as there must be an expression of our *obedience*; so likewise of our *dependence*. As we must live *unto* God, so likewise we must live *upon* God, and we must live *upon* him, that we may be able to live *unto* him. We cannot glorifie God in any thing that we do,
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p Sub-seal.
pag. 45.

unless wee make him both the *Alpha* and *Omega* of it. That cannot bee to him as the *end*, that is not *from* him, as the *cause*, and therefore they must needs refer all that they do unto themselves, that begin all that they do *from* themselves. Such men out of the just judgement of God, do often meet with the most shamefull disappointment, being not able many times after their greatest preparations, to answer either their own, or other mens expectations in their publick undertakings. It is but just that God should leave us, when wee leave him first. Hee is a jealous God, and will not suffer it, that his glory should bee given to another. It wee cannot bee content, but wee must have the glory of a God, it is not fit, wee should bee allowed the honour of a man. When *Nebuchadnezzar* began to talk of the might of his power, and of the glory of his Majesty, God drove him from *men*, and turned him a grazing amongst *beasts*. This may bee the reason therefore, why so many men of great parts and learning, are now and then smitten with madness; God would have us to see that wee are beholding to him for our *working*, as well as for our *being*. The serious consideration whereof would keep us from trusting in our selves, and make us look up to him as the *first mover*, in all that wee have

have to do, by which means wee should engage him to bee with us, and then wee should bee sure not to miscarry. Thus of this second particular. *The denying all Self-sufficiency in the undertaking.* Wee are to deny,

3 *All Self-Rules in the Direction.*
As,

1 *Tradition.* This was that which the *Pharisees* observed as the rule of their good works, as wee may see, *Matth. 23. 2, 3. Mark, 7. 3. and Gal. 1. 14.* The first and principal thing they taught (and indeed that which made way for all the rest both of their principles and practices) was this, *That all things that concerned Religion, were not written, and that the word of God was not a sufficient rule of life.* They held there was a two-fold Law, one written, which they called, *Thorah Schebichah*; the other unwritten, which they called *Thorah Begnalpe*. This latter they called *Deuteronomy*, or the second Law, and received it as a Comment, or Exposition of the former. And herein they differed from the *Sadduces*, for the *Sadduces* stuck strictly to the five books of *Moses*, but the *Pharisees* said *Let us*

1 *Pharisearum hoc primum fuit dogma, quod negarunt omnia quae spectant ad religionem scripta esse, id quod Josephus describit verbis notavit,*

l. 13. Antiq. cap. 14. v6-

μυια πολλὰ παρέδοσαν τοῖς δέμοις ἐν πατέρων διαδοχῇς, ὥστε δι' ἀναγέγραπται. *Camero, Praelect. ad Matth. cap. 19. Operum fol. 166. Godwin Mos. and Aaron. l. 1. 38.*

maintain the Law which our Fore-fathers have delivered into our hands, expounded by the mouth of wise men who expounded it by tradition. So that they observed the Law of Moses, but according to a Law of their own, whereby (as Christ plainly told them, (notwithstanding they pleaded, it was but a genuine exposition of it) they made void the Law of God. This principle being granted (which the Papists very much contend for) there is a door wide open for all manner of humane inventions and fopperies to enter in, and juttle out the Commands of God. The Papists alledge the obscurity of Scripture; and the insufficiency of it, as not containing all that is necessary to be known either for faith or manners, and hence infer a necessity of something to be added as a supplement of it, and hereupon challenge an awfull respect to their Traditions, as the unwritten word of God. This they learned from the Pharisees, whose Religion was nothing else but a medly of superstition, consisting of such observances for the most part, as were not onely besides, but contrary to the expresse Commands of God, which was the main reason why our Sa-

Nos asserimus in Scripturis non contineri expresse totam doctrinam necessariam, sive de fide, sive de moribus; & proinde præter verbum Dei

scriptum, requiri etiam verbum Dei non scriptum, i. e. Divinas & Apostolicas Traditiones. Bellarm. de Suffici-ent. Scriptura, l. 4. Tom. 1.

viour was so bitter in his invectives against them, calling them Fools, Hypocrites, Blinde-guides, Serpents, and a Generation of Vipers; and threatening them with wrath and vengeance above all other sorts of people with whom hee had to do. Wee read of *eight Woes* that hee denounced against them in one Chapter, *Matth. 23. 13, 14, 15, 16, 23, 25, 27, 29.* verses. And indeed there is nothing whereby a people do more provoke the Lord to anger, than this, that they make the *teachings* of men (though handed down unto them by never so many generations) the rule of their obedience. See how hee threatned the *Jews*, *Ila. 29. 13.* For as much as this people draw near mee with their mouth, and with their lips do honour mee, but have removed their heart far from me, and their fear towards mee is taught by the precepts of men; Therefore behold, I will proceed to do a marvellous work, and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Hee calls them the *Generation of his wrath* (a most dreadfull expression) *Jer. 7. 29.* because they set their abominations in the house which was called by his Name, to pollute it, and built the high places of *Tophet* in the valley of *Hinnom*, to burn their sons and daughters in the fire, Which (saith hee) I command-
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ed them not, neither came it into mine heart. Therefore (hee adds) Behold the dayes come, that it shall no more bee called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter; for they shall bury in Tophet, till there bee no place, and the carkasses of this people shall bee meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away. This was the great aggravation of their sin, and that which God doth chiefly remark in the threatning, that they would adventure upon a way of worship which hee had not commanded. What ever it bee, though it carry never so great a shew of Self-denial and Devotion, yet if it hath no better rule than tradition, or the teaching of men, God doth not accept it; nay hee abhors it, and doth usually (according as hee hath threatned) most severely punish it. This then is not to bee our Rule: Nor,

‘ If a subject should lend or give to his Prince a great sum of money, yet if either

all, or any part of it, did appear to his Prince, to bee of his own coyning, hee would bee so far from thanking him, that hee would rather arraign him as a Traitor for it. And even so it is with the Lord, hee cannot abide, but is highly provoked with our will-worship, and when wee think to please him by doing that which is good in our own eyes. Hildertham on Psal. 51. Lect. 77. 354.

2 The command of Superiors. It was the sin of the ten Tribes, that they yielded

yeelded to the commandement of *Jeroboam* and his Princes, to worship the Calves at *Dan* and *Bethel*, and the wrath of God was heavy upon them for it: *Ephraim is oppressed and broken in judgement, because hee willingly walked after the Commandement, therefore will I bee unto Ephraim as a moth*, *Hos. 5. 11, 12.* Wee are to submit to every Ordinance of man, so that it bee not contrary to any Ordinance of God; but if man will take upon him to command what God hath forbidden, and to forbid what God hath commanded, be it never so small a circumstance; in this case, though he be the greatest man upon earth, and have never so much power in his hands, wee must not regard him. Self indeed will tell us, that it is better to obey, rather than to lose the favour, and to incur the displeasure of *great ones*, "If you should stand it out with them, you would bee sure to lose your preferment, you would have no respect in the place where you live, every one will bee ready to trample upon you, wherefore it is best to yeeld. Thus Self will perswade us, but wee^a must not bee perswaded, wee must resolve to undergo any thing, rather than dis-obey God by obeying of man. When *Nebuchadnezzar* commanded *Shadrach, Meshech*, and *Abednego*, to worship his Golden Image, they told him, *They were*

^a Non persuadetur animi persuaseris.

not ^{vv} careful to answer him in that matter, Dan. 3. 16. It will not bear us out in any thing that wee do, that it was commanded by the authority of man, unless wee can prove it to bee agreeable to the command of God also. Nor is it sufficient that wee have

^{vv} If God command any thing, wee must look more at the Quid, than at the Quid, but in

the commands of men, wee must look at the Quid, what 'tis that is commanded, more than the Quid, who commands. The commands of men may bee such, that the best obedience is to disobey. Burroughs Expo. on Hol. cap. 5. 470.

3 Example. Self stands much upon example, especially,

1 The example of Fore-fathers: When the Prophet delivered a message from God unto the Jewish people in Egypt, reproving and menacing them for that gross and abominable Idolatry that they committed when they had seated themselves in several parts of that land, they told him plainly that they would not hearken unto it, but were resolved to persist in their Idolatrous practices still, for this reason, because their Ancestors had done so before them. * Wee wil certainly do (say they) what soever thing goeth forth out of our own mouth, to burn incense to the Queen of heaven, and to pour out drink-offerings to her, as wee have done, wee, and our Fathers. They pleaded the example of their Fore-fathers. Thus many

* Jer. 44. 17.

many in our dayes being told of their superstition, presently make answer, *Shall wee bee wiser than our Fore-fathers? Had not they souls to save as well as wee? They would not have done as they did, had it not been lawful.*

2 The example of great ones. This was that which the Pharisees objected against *beleeving on Christ. Have any of the Rulers; or the Pharisees beleeved on him? but this people that know not the Law are cursed, Joh. 7. 48.* And amongst our selves tis a great objection against many duties, that so few of the Gentry do put them in practice.

3 The example of the Multitude. This was *Demetrius* his argument against *Paul* on the behalf of *Diana*, *That all Asia and the world did worship her, and therefore the doctrine of Paul, that they bee no gods which are made with hands, was false and not to bee suffered. "This "Paul (saith hee) hath perswaded and "turned away much people, saying, That "they bee no gods which are made with "hands, so that, not onely this our Craft is "in danger to bee set at nought, but also "that the Temple of the Great Goddess "Diana should bee despised, and her "magnificence should bee destroyed, whom "all Asia and the world worshipping, "Act. 19. 26, 27.* This hath alwayes been, and is still the common plea, *Wee do*

as the most doe, a great many eyes can see more than one or two; and hereupon they exclaime against Professors, for their singularity; because they will not bee content to doe as the rest of their neighbours doe.

These bee the examples that Self usually propounds for our direction, but none of them are our rule. As for the first, God threatens to visite the sins of the Fathers upon the Children, unto the third and fourth Generation of those that hate him, *Exod. 20. 5.* this is chiefly meant of those that continue in the sins of their Parents. For the second, the Apostle tells the *Corinthians*, *You see your calling Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, &c. 1 Cor. 1. 26, 27.* And for the third, our Saviour tells us, that the way the most doe walk in, is the way that leads to destruction. *Mat. 7. 13, 14.*

The Rule that God hath given us to observe, instead of all these, and whatever else Self at any time prescribeth for our direction in any of our undertakings, is his Law set downe in the Scriptures. *To the Law, and to the Testimony, Isa. 8. 20. Wee have a more sure word of Prophecie, 2 Per. 1. 19.* This is sufficient to direct us in all particular actions, whether of Religion, or Justice, to acquaint us with every good path, *Prov. 2. 9.* to make us perfect,

M

thoroughly

thoroughly furnished with all good works, 2 *Tim.* 3. 16, 17. and therefore God requires that we should have an eye to it in every thing that we do, that so we may not turne to the right hand, nor to the left. Therefore as for the Doctrines, the Commandements, and Examples of men, they are no further to bee regarded than as they are agreeable unto this Law of God; it is Gods Prerogative Royal to give Law to the Conscience, he will not suffer a Creature to usurpe it, neither may wee. And thus of this third particular of Self-denial in respect of good works, the denying all Self-rules in the direction. The last is,

4 All Self-praise in the review, Praise is nothing else but a reflection of Excellency, now there is a two-fold Excellency that men are apt to reflect upon themselves in the review of any good work they have done.

1 An excellency of Power; *Is not this great Babilon* (said Nebuchadnezzar) *that I have built for the house of the Kingdomes, by the might of my power, and for the glory of my Majesty,* *Dan.* 4. 30. So they, *Amos* 6. 13. *Have wee not taken us Horns by our owne strength?*

2 An excellency of Merit; *Wherefore have we fasted* (say they) *and thou seest not? Wherefore have wee afflicted our soule and thou takest no knowledge?* *Isa.* 58. 3. They thought they deserved something for

for their fasting and praying, and therefore that God wronged them, in not giving them that they came for.

Two things therefore are here required.

1 Not to glory in any thing that wee have done, as if wee had done it by our owne strength, without any help or assistance from God; Beware that thou forget not the Lord thy God, in not keeping his Commandements, lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein, and thy silver and thy gold is multiplied, then thine heart be lifted up, and thou forget the Lord thy God, and thou say in thine heart, my power, and the might of my hand hath gotten me this wealth; but thou shalt remember the Lord thy God, for it is hee that giveth thee power to get wealth, Deut. 8. 11, 12, 13, 14. -- 17, 18. Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindnesse, judgement, and righteousness in the earth, Jer. 9. 23, 24. Wee have this treasure in earthen vessels, (saith the Apostle) that the excellency of the power may be of God, and not of us, 2 Cor. 4. 7. And the Weapons of our warfare are not carnal, but mighty through God to the pulling downe of strong holds, 2 Cor. 10. 4.

and therefore telling what himself had done, as much more than had been done by the rest of the Apostles, hee corrects himself, and acknowledgeth the efficacy of the grace of God, *I laboured more abundantly* (saith he) *than they all, yet not I, but the grace of God which was with me, 1 Cor. 15. 10.* And thus should wee say after every performance, we have laboured in such a duty (and it may bee more than others) yet not wee, but the grace of God which was with us; wee should say, as Numb. 23. 23. *What hath God wrought!* wondring at the mercy and goodnesse of God towards us, in inabling us to doe in any measure that which hee requires of us, which otherwise wee could not have done; as *David, 1 Chron. 29. 14. Who am I, and what is my people, that we should be able to offer so willingly after this sort!*

2 Not to glory in any thing that wee have done, as if we thereby deserved any thing at Gods hands.

1 Wee cannot deserve any thing by the payment of a γ debt; *which of you, (saith our Saviour) having a servant plowing, or feeding Cattle, will say unto him by and by, when hee is come from the field, Goe and sit downe to meat, and will not rather say unto him, Make ready where-with I may sup, and gird thy self, and serve mee till I have eaten and drunken? -- Dost hee think that servant because he did the things that*

1 Dare enim vel reddere alicui debitum, non est mereri, sed satisfacere, River in Psal. 19. 170. a.

that were commanded him? I trow not; so likewise yee, when yee shall have done all those things that are commanded you, say, wee are unprofitable servants, wee have done that which was our duty to doe, *Luke 17. 7, 8, 9, 10.*

2 Wee cannot deserve any thing that is not our owne; but our good works are not our owne, wee doe them not by our owne strength, wee are not sufficient of our selves to think the least good thought, but all our sufficiency is of God, it is hee that worksall our works in us, and for us, that works in us both to will and to doe of his good pleasure. When wee have done any thing for God, wee must say as *David*, if wee will say truly, O Lord, of thine owne have wee given thee, for all things are of thee; wee have nothing but what wee have received, wee can doe nothing but as it is given us from above, even from God who is the giver of every good and perfect gift. It must bee something therefore which wee did not receive from God that wee doe for him, else wee cannot merit by it. But *who hath first given to him* (saith the Apostle) [*let him speak*] and it shall bee recompenced unto him againe, for of him and through him are all things; *Rom. 11. 35.*

3 Wee cannot deserve by any thing that is unprofitable, and of no advantage unto God; but such are all our good

works, they are profitable indeed to our selves, and other men, but not to God. Can a man bee profitable unto God (saith *Eliphaz*) as hee that is wise may bee profitable unto himself? *Is it any pleasure to the Almighty that thou art righteous? or is it gaine to him that thou makest thy self perfect?* Job 22. 2, 3.

* Ubi enim est magna inæqualitas, ut si principatus de- cur alicui pro aliquâ sententiâ cum iudicio prolata, non est meritum sed donum simpli- citer. River. ibi.

4 Wee cannot deserve to be rewarded by the doing of that which bears no ² proportion to the reward; but betwixt our good works and the reward, there is no proportion; our good works are not *tanti*, they are not so much worth, that eternal life should be given for them; our *light* performances cannot (in this sense) *work for us a farre more exceeding eternal weight of glory*. Therefore when ever any such proud conceits of deserving doe arise in our hearts (as rise they will, so long as any thing of Self is in us) we must endeavour to suppress them, casting our selves wholly upon the Free Grace and mercy of God in Christ, pleading his righteousness, and expecting whatever wee stand in need of upon his account. And so much for this third Subsection of denying Self in respect of good works.

S. V. B.

SUBSECT. IV.

Of denying Self in respect of ^a worldly
Enjoyments.

THere is much by way of Self-denial
also required in respect of worldly
enjoyments, all which may bee reduced
unto these three heads, *Pleasures, Profits,*
and *Honours*, according to that of the A-
postle, 1 Joh. 2. 16. *All that is in the world,*
the lust of the flesh, the lust of the eyes, and
the pride of life.

• τὰ ἐν τῷ
κόσμῳ, the
things that
are in the
world,

1 Joh. 2. 15.

τὰ τῷ κόσμῳ,
the things of
the world,

1 Cor. 7. 33.

τὰ ἐπὶ τῆς
γῆς, the

things that are upon the earth, Col. 3. 2. τὰ ἐπίγεια, earth-
ly things, Phil. 3. 19. τὰ τῆς σαρκὸς, the things of the
flesh, Rom. 8. 5. τὰ σαρκινὰ, carnal things, 1 Cor. 9. 11.
τὰ βιωτῖνα, the things that pertain to this life, 1 Cor. 6. 3.
ἐνεστώτα, things present, Rom. 8. 38. &c. 1 Cor. 3. 22.
τὰ βλεπόμενα, things that are seen, 2 Cor. 4. 18. πρόσκαιρα,
temporal things, ibid.

For the right understanding of the Du-
ty, as it is to be practised in reference unto
these things, I shall speak to it (as before,
in reference to the former particulars) both
Negatively, and Affirmatively.

1 Negatively, It is not meant that we
may not make use of Creature-comforts,
but only in case of necessity; God gives us
not only for necessity, but delight also.
There was no necessity that there should

*The care of
the outward
man bindes
conscience, so
farre as that
wee should
neglect no-
thing which
may help us in
a cheerful ser-
ving of God in
our places, and
tend to the due
honour of our
bodies, which
are the Tem-
ples of the
Holy Ghost,
and compani-
ons with our
souls in all
performances.*

be Wine at that Marriage Feast in *Cana of Galilee*, Joh. 2. 1. yet for the greater pleasure and delight of those that were bidden, and to shew that a more liberal use of the Creatures at such a time was not unlawful, our Saviour turned abundance of water into Wine, and that the richest Wine too. God gives to all men liberally, and upbraideth not, but especially to Beleevers; he envies them not the use of Creatures, having bestowed himself upon them. A Beleever hath the best right of any unto the Creatures, and hee may more warrantably take comfort in them than any other can; *All things are yours*, (saith the Apostle to the beleeving *Corinthians*) *things present*, as well as *things to come*, 1 Cor. 3. 23. It hath been an occasion of much inward trouble and disquietnesse to many (especially *young Converts*) that apprehending so much of their owne vilenesse and unworthinesse, by reason of their sinfulness, and being ignorant of their *Christian liberty*, they have thought they might not lawfully make use of those outward comforts and refreshments which God hath given to sweeten their way to Heaven; but certainly, the due circumstances being observed, we may with ^b better

Doctor Sibbes Soules consist, c. 13. Sect. 13. Our flesh is to bee subdued to reason, not to infirmities, that it may be a Servant to the Soul, but not a burden. Rein. treat. of Pass, 164.

leave

leave make use of them than refuse them. There is no vertue in bodily abstinence considered in it self, nor is it any other-wise profitable than as it serves to keep the body in subjection to the government of the soul; sometimes indeed God calls to extraordinary humiliation, and then we must fast, wee must afflict our bodies as well as our souls; and yet even then, if by reason of weaknesse wee should not be able to hold out in the duty, a moderate refreshment by eating and drinking is permitted to us.

1 But to fast at set times, as if our fasting were more acceptable to God at such times than at other; to abstaine from some meats as if they might not lawfully be eaten; or to afflict the body, as if the whole of mortification did consist in that; this is Superstition, and though it should be taught or enjoined us, under never so much shew of Devotion and Self-denial, we may not submit to it. *Wherefore if yee be dead with Christ from the rudiments of the world* (saith the Apostle to the Colossians) *why as though living in the world are yee subject unto Ordinances,* ("touch not," "taste not," "handle not," which all are to perish with the using) *after the Commandments and Doctrines of men?* which things have indeed a shew of wisdom in Will-worship and humilitie, and neglecting of the body (or punishing, or not sparing the

Jejunandum quidem est necessitate corporis castigandine ne superbiat contra spiritum, sed non secundum regulam & prescriptum. Pomeranus.

^d Hoc est pro
modo necessi-
tatis quantum
carni satis est
pro sustentatio-
ne & conserva-
tione corporis.
Marlorat.

the body) not in any honour ^d to the satisfi-
fying of the flesh, Col. 2. 20, 21, 22, 23, 24.
Some place so much of their religion in
these, and such like forbearances, that they
are ready to condemn all others of Li-
bertinisme and Prophanesse, that make
not like conscience of them that they
themselves doe. Our Saviour came eating
and drinking, and they said, *Ἰδὲ ἀνέσ-
κωτος φάγος*, &c. Behold a man gluttonous,
and a wine-bibber, a friend of Publicans
and Sinners, Matth. 11. 19. It is hard
escaping a Censure when blinde Zeal is to
be Judge. Men cannot endure that others
should make bold, where they themselves,
out of a superstitious conceit, dare not so
much as meddle.

The greatest contests amongst Profes-
sors, many of them doe arise from hence,
that they will not allow one another their
just liberty in things indifferent, but ma-
king more sins than God hath made, condemn
one another at their owne will and plea-
sure, without any warrant from the
Word at all, what is this but to usurpe
the place and authority of God; There is
one Law-giver that is able to save, and to
destroy; who art thou that judgest another?
Jam. 4. 12. It is not for us to make either
sins or duties. To condemn men for that
which the Law of God doth not condemn,
is to judge the Law it self, Jam. 4. 11.
and consequently to condemn God, as if
hee

hee had not made it strict enough.

We should consider, that *the Kingdome of God is not meat and drink, but righteousness, and peace, and joy in the holy Ghost, Rom. 14. 17.* what liberty soever any one takes, so it bee not inconsistent with these, it is no other liberty than God allows.

2 It is not meant, that wee should leave our particular Callings, and quite give over our worldly businesse --- Let every man (saith the Apostle to the *Corinthians*) abide in the same calling wherein hee was called; *1 Corinth. 7. 20.* and in the twenty fourth verse, *Brethren* (saith hee) let every man wherein hee is called, therein abide with God. Hee censures it as disorderly walking in some of the Church of the *Thessalonians*, that they did not work at all, but were busie-bodies; now them that are such (saith hee) wee command, and exhort by our Lord Jesus Christ, that with quietnesse they work and eat their owne bread, *2 Thess. 3. 11.* Wee are to be diligent in our Callings, that so wee may live of our selves, and not bee chargeable unto others through our owne neglect.

c There is no opposition between these things, so as it should bee necessary for all that desire to serve God, and seek his Kingdome, to give over their worldly callings, neither is this the way to perfection, as Papists have dreamed. No man hath warrant to

spend his whole time in private Devotion, upon pretence that he will forsake the World. Mr. Hildersham, *Let. 50. on Joh. 4. P. 214.*

Many

Many get into Churches, and then presuming that they shall bee maintained, they learne to bee idle, wandring about from house to house; and not only idle, but ratlers also, and busie-bodies, speaking things which they ought not, 1 Tim. 5. 13. but he that hath commanded relief in case of necessity, hath forbidden it in case of idleness and sloathfulness, so that if any will not work, neither must they eat, 2 Thess. 3. 10. If we have Families, wee must endeavour also to provide for them; If any provide not for his owne, ⁱ and specially for those of his owne house, hee is worse than an infidel; instead of denying himself, hee hath denied the faith, 1 Tim. 5. 8. But it is not enough that wee provide for our owne, wee must labour in our Callings, that wee may have to give to others that are in need. Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that hee may have to give to him that needeth, Ephes. 4. 28. it may be wee have none of our owne

ⁱ *At hodie summa habetur pietas, si quis domi relictis liberis & uxore, aut etiam grandævis parentibus, vel Jerusalem adeat vel in Monasterium abdat sese sibi*

Victurus, aut fortassis etiam ventri. Vide quo impudentiæ ventum sit in Ecclesia Christi. Nec impari prorsus dementia desipiant hodie & Catapactista. Relictis enim uxoribus, liberis, & familiis, &c. tanquam attoniti & fanatici homines circumcursitant, atq; ita se pomœcia regni Christi propagaturos dejerant: quum interim & vasa familiarem concoquant subvertantq; totam & Ecclesiam Christi miris modis abiurcent. Bullinger in loc.

to provide for, howsoever. *The poor wee have alwaies with us*, Marth. 26. 11. and therefore wee must follow our Callings, that wee may bee able to provide for them, *Prov.* 31. 19, 20. but this is not all. Suppose a man have enough for himself, his owne, and others that need, hee must neverthelesse have a Calling, and follow it diligently; every man will bee doing, therefore hee must have a Calling to bee busied in.

God set *Adam* to dresse the Garden, and to keep it in the state of Innocency, *Gen.* 2. 15. notwithstanding the dignity of his condition, the variety and plenty of provision that hee had without any cost or paines of his owne, hee was not to live idly, but to exercise himself in the work of a Gardiner, ^h hee was to worke though not for a living. It is a great fault in many of the *Gentry*, that because they have great estates, therefore they abandon themselves wholly to *Pleasure*, spending their time in *Hunting*, and *Hawking*, and *Gaming*, without doing any thing that tends to publike good. This was the iniquity of the *Sodomites*, *Ezek.* 16. 49. for which by a shower of Fire and Brimstone our of Heaven God destroyed them, *Gen.* 19. 24, 25. and if for the same iniquity any one should say, that some of the greatest Families in *England* are at this day ruined, he would not conjecture amisse;

¶ Engl. Annot.
in loc.

^h Greenhil,
Lect. on *Ezek.*
c. 16. 49. p. 288

misle; To be sure, it hath been the ruine of some of the greatest Professors amongst us, the first beginning of whose Apostacy from the truth, having been found to bee the neglect of their Callings.

3. It is not meant that wee may not accept of any Honourable employment being fitly qualified for it, and orderly called unto it; It is the ambition indeed of some that carries them forth after eminent employments, but it is an unworthy imputation of pride and vaine-glory, which some envious ones cast upon others (that are men of another spirit than themselves, as God said of *Caleb*, Numb. 14. 24.) who seeing more to discourage them in respect of the *Service* (the temptations that attend it, the account that must be given of it at the last) than to encourage them in respect of the *Honour*, doe notwithstanding so farre deny themselves as to engage in them.

David was censured by his envious *Brother*, who told him, that hee knew his pride, and the naughtinesse of his heart, for that hee was come downe (as hee said) that hee might see the *Battle*; yet hee undertakes to fight with *Goliath*, 1 Sam. 17. 30. Self-denial doth not consist in that seeming modesty that is so much cryed up by many men; there is many times as much Self-seeking in refusing, as in accepting of great employments; God had much a-
doe

doe with *Moses* before hee could perswade him to preach to *Pharaoh*. Wee forbear our duties many times, lest the envious World should misconstrue them, looking more to what we shall bee thought to bee, than to what wee should resolvedly bee. Thus Negatively; but now secondly, Affirmatively, to deny Self in respect of worldly enjoyments, is to deny

That Opinion that Self hath of them;
That Affection that Self bears to them;
That Course that Self takes for them;
That Use that Self would make of them; and lastly,

That Possession that Self would keep of them;
I. That Opinion that Self hath of them; Self thinks they are the chiefest good, and that the only happinesse is to be found in them.

Note here these three things.

I. All men in the general, and in a confused way desire to bee happy; there is implanted in every being an appetite of, and tendency unto good, which in sensitive Creatures is no more than a propension or natural inclination unto that which is their ^k perfection in their kind, and they tend unto it, not of themselves

¹ See before Subject, 2, pag. 93.

^k Bonitas est perfectio naturalis cuiusq;

rei iuxta suum essendi modum, per quam fit appetibile bonum dicitur rationem perfecti quod est appetibile, Tho p. 1. q. 5. Art. 1. ad. 1.

pro-

¹ Other Creatures are shot more violently into their ends, but man hath the skill and faculty of directing himself, and is as you may so imagine, a rational kind of Arrow, that moves knowingly, and voluntarily to the mark of his owne accord. Culverwel. Lights of Nat. c. 15. 155.

properly, but as ¹ determined unto it by another, namely, by God, who is the Author of their beings. But in *intellectual* and *rational* Creatures, as *Angels*, and *Men*; it is a motion of their wills, by which they move after it according to the guidance and direction of their ¹ judgements. Now, all men agree in this, that they would be happy, and that they must goe to something out of themselves for it. Man is not a Self-sufficient Creature, in his *best estate* hee was *negatively poor*, and did precariously subsist upon a richer goodnesse out of himself; he was *then* taught to goe abroad for his happiness, having nothing of his owne to live on, but what hee freely received from another; but *now* hee is *privatively poor*, hee hath *suffered the spoiling of his goods*, which he had when hee first began the world, and therefore is in continual motion after something which may fully repair his losses, and re-invest him in his former glory and happiness again.

² What man's Happiness is, wherein his chiefest good doth consist, and how it may be obtained, is fully declared in the Gospel. What is the Gospel but tidings of felicity, and true blessednesse? good news for miserable and undone man; it is nothing else but a Directory to guide him to the *chief good*, that which points unto him where his great strength lies, wherein his

his onely happiness doth consist, and how hee may bee possessed of it, by putting him into the way that leads unto it.

1 It determines the fruition of God to bee mans chiefest good. God absolutely considered is the object of all our happiness, *lesse* than whom wee *cannot* have, *more* than whom wee *need* not have, to make us happy. Hee onely is an object proportionate to that vast and boundlesse desire of felicity and goodness that is in man, which cannot bee satisfied but by the fruition of an universal good, which God onely is. Look besides God, and you shall see but some *scantlings* of goodness, a few *gleanings* of happiness, some *shadowy representations* of perfection, and the reason is, they are ^m *particular* beings, ⁿ *many* things, and so have but some inconsiderable drops of goodness in them; they have not an universal fulness, which is no where to bee found but in God himself.

2 As it holds forth God absolutely in himself, as the onely object of our happiness; so it likewise holds forth God: *man* relatively, as the onely way and means to the fruition of this object, wherein the formality of our happiness doth consist. Christ is the *Way*, and *no man comes unto the Father but by him*, Joh. 14. 6. Δι' αὐτοῦ ὁ προσεγγαγὼν ἔχομεν, *through him we have access unto*

^m Particularity speaks as much penury and emptiness as is imaginable.

ⁿ τὴν ἐξουσίαν
περὶ πολλὰ;
Luke 10. 41.

• The word signifies a *manuduction*, or a leading by the hand to God. Vid. Leigh. Crit. Sac

Or lead us
by the hand.

Εἰ δὲ σοὶ
πρὸς τὸ πᾶν
ὥσπερ τινὲς
χειραγωγι-
ας δεῖ, ἐπὶ
τῷ λόγῳ.

Max. Tyr.

Dilect. 1. 9.

οὐ τί ἀγα-
θὸν, τί αὐτῷ πᾶ-
σιν, ὅτι κακὸν
ὁμοιον, ὅτι
αἰσχρὸν, ὅτι
καλόν.

Max. Tyr.

Dilectat 1. 4.

the Father, Eph. 2. 18. *Hee suffered on ce*
ἵνα ἡμᾶς προσεγγύη, *that hee might bring*
us to God, 1 Pet. 3. 18.

3 Notwithstanding all men desire
happinesse in the general, and are di-
rected to it in the Gospel, yet there is a
great mistake concerning it in the most.
All men agree in this, that they would
bee happy, but few agree in that wherein
their happinesse doth consist. Some think
it consists in one thing, some in another,
but few in that, wherein it consists indeed.
The brutish man thinks to finde it in plea-
sure, the covetous in money, and the am-
bitious in honour. Thus like the men of
Sodome, that being struck blinde, wearied
themselves in vain to finde out *Lots* door,
they go groping up and down, *if perad-*
venture they might feel after it, and finde
it, but tread not one step in the way that
leads unto it.

Though the Gospel hold forth God in
Christ as the chiefest good, and perswade
men to look upon him under this notion,
yet they being *blinded by the god of this*
world, apprehend their chiefest good to
bee in other things, and suppose that if
they can bee possessed of them, they are
made, if they lose them, they are *utterly*
undone, which is the common language of
carnall men that know not God. Such
persons though they do not expressly say,
There is no God, yet in their practice
they

they speak as much, and in their thoughts they perswade themselves so, as *Psalm* 14. 1. *The fool hath said in his heart, There is no God.* Hee will not, hee dare not profess openly that there is no God, and that it is in vaine to serve him, and to walk humbly and precisely before him, expecting to bee happy by him alone; no, this hee will not speak openly, but profess with the rest of the people, to serve the same God that they do, but in his heart secretly hee perswades himself that it is so, and that Religion is but a policy invented to keep men in order, and that they do best who provide most for themselves here, and that it is better to make sure of a little here, than to expect greater matters upon uncertainties hereafter. I am afraid I have read the language of many a fools heart here present, who resolves with himself (as I said before) to seek happiness in the general, but will not seek it where the Gospel tells him it is to bee found, who gives it may bee a Gospel-direction the hearing, and can bee content the Minister should speak of God, and declare unto the world, that this felicity and happiness that is so much sought after by every one, is onely to bee found in him; but hee will not, hee cannot bring about his minde to close with it. Hee hath many anxieties upon what hee hath heard, and now and then some half per-

swasions, some languishing velleities, some faint wishings and wouldings after God, but hee cannot blow up these smothered thoughts into one reall hearty resolution for him; hee hath one eye still upon the world, and creature-injoyments, and is resolved to keep his hold, fearing that if hee should once let go, hee might quickly sink, and never recover himself again.

Now whence is this, but that his judgement is depraved concerning the *chief good*? and therefore hee concludes, there is no other happiness than what may be had in earthly things: Therefore though God make never so great offers of other things unto him, though hee tell him of *grace* and *glory*, hee regards it not; nay though hee offer *himself* unto him, though hee tell him, *Hee will bee his exceeding great reward*, upon condition that hee will *walk before him, and bee perfect*, hee makes no other reckoning of it, then as hee apprehends some earthly thing to bee meant by it. Even as the *Jews*, who when Christ told them, *Hee was the bread of God that cometh down from heaven, and giveth life unto the world*, were much affected with it, and said unto him, *Lord evermore give us this bread*, Joh. 6. 34. But when afterwards they understood it was such bread as was to bee eaten by faith, they cried out, *This is an hard saying, who*

who can bear it, vers. 60. Worldly men cannot indure to think of being happy by God alone, they cannot conceive its possible, that that good which is in the creatures, should bee found in *him* without the creatures. They onely judge of what is before them, they apprehend no other reality, and beleeve no other than what they apprehend; therefore whatsoever is said of spiritualls seems a meer contradiction unto them, an utter impossibility: Therefore they say in their hearts, There is no God, no heaven, no life eternal, because they see not things that are invisible. They wonder what men mean when they talk of being happy in a way of communion with, and conformity unto God, they count them a company of fools, and mad-men that will forgo that happiness which they might have in this present world, for they know not what imaginary happiness (so they judge it) is in another world to come. Hence they are prejudiced against the wayes of godliness, and think it not onely a *vain*, but a *dangerous* thing to bee *Religious*.

The *name* indeed of *Religion* sometimes serves their turn (as when they live in places where it brings in gain or credit) and then they make a *profession*; but the thing it self they abominate, as being the greatest *let* and *hindrance* to that wicked,

worldly designe of theirs, which under that profession they mainly prosecute. But where a profession is not of any such use and advantage, they abandon that too, and so become either *notoriously prophane and dissolute*, or at best but *civillly honest*. And thus they continue untill such time as their eyes bee opened to see into the emptiness and vanity of all things here below, the word of God having no effectual operation upon them before; for while they imagine their onely happiness is to bee found here, they will neither bee, nor do what is necessarily required in order to their finding it elsewhere. It is a good signe of a mans repentance, and turning to God, when his judgement is rectified concerning these things, that whereas before hee thought his chiefest good to bee in them, hee now looks upon them as altogether destitute of it, and therefore must have something better than the best of them to make him really happy, as wee see in *Solomon* after his recovery from his fall, who could then say, *Vanity of vanities, Vanity of vanities, all is vanity*, Eccles. 1. 2. And in *Paul* after his conversion, who tells the *Philippians* that hee counted all things but loss for the excellency of the knowledge of *Christ Jesus his Lord*, for whom hee had suffered the loss of all things, and did count them but dung, that hee might win *Christ*,

Christ, and bee found in him, Phil. 3. 8, 9. Such a light is set up in the soul at its first conversion, as discovers unto it the excellency of those things that are spiritual and eternal, in comparison of which, all the outward glittering glory of *temporal things* is darkned, so that it sees no glory in them by reason of the glory that doth excel. And yet sometimes it is apt to bee misled by those false representations of these things, that *fancy* and *imagination* not well governed, now and then gives of them, upon a shallow apprehension of a greater good in them than indeed there is, taken from the senses. These things are suitable unto the senses, and *Self* (a remainder whereof is in the *best*) earnestly contends that what testimony they give of them may bee accepted. The *best* therefore had need to bee very watchful, and above all things to strengthen *faith*, whereby they shall have an evidence of *things not seen*, and then the *things that are seen*, will have no such influence upon them, but they shall bee inabled thereby to give a peremptory denial to whatsoever shall bee suggested by *Self* on their behalf, which is the first thing that is here required. The next is,

2 *That Affection that Self bears to them.* Set your affection on things above, and not on things on the earth, Col. 3. 2. For the grace of God that bringeth salvation, hath

appeared to all men, teaching us to deny ungodliness, and worldly lusts, Tit. 2. 11, 12. In particular,

1 That love that Self bears to them: Self judging them to bee the chiefest good (as wee shewed in the former particular) loves them as the chiefest good. Love is the immediate issue and natural product of the judgement; no sooner doth the judgement conceive any thing to bee good, but a childe of love is born presently, and sucks the breasts. If men judge this or that to bee good, they cannot choose but bee in love with it, and proportionable to the degrees of goodness, that they discover in the object, are the degrees of love that they bear unto the object. If it bee goodness apprehended in a remiss degree, the love is but a remiss love, if in an intense degree, the love is intense, if they apprehend it to bee all in all, they love it with all their hearts; the understanding makes the primary discovery of the object, the judgement determines concerning the goodness of it, and the will takes it upon trust from the judgement.

Now it matters not whether it bee a real good or not, if it do but appear to bee so to the judgement, that is enough to draw the will after it. *If I bee lifted up* (saith Christ) *I will draw all men unto mee*; if I bee lifted up on the Cross, lifted up from

from the Grave, lifted up from earth to Heaven, but especially if I bee lifted up in mens judgements, if they once lift mee up above themselves, above all other persons and things, so as to give me the preheminance, so as to make me all in all in order to the obtaining of the chief good. So it is with the World, if it bee lifted up it drawes all men unto it; if the Devil once carry up the glory of the World to an exceeding high Mountaine and shew it from thence, it drawes all men unto it. This effect it had upon *David*, when hee judged his worldly estate to bee a mountaine, when hee lookt upon it as a mountaine exceeding high and strong; when the world, and the glory thereof appears as a mountaine lifted up above all, that men cannot look beyond it, then it draws their affection up unto it.

Love is of the nature of Fire, which is no sooner kindled but it soares upwards speedily, constantly, because its element is above; so it is with this affection of love, which is no sooner inkindled in the Soul, but the sparks thereof flye upwards to that appearance of good which is above. It is true, these things that men vent their love upon, are things upon the earth, and opposed, *Col. 3. 1.* to the things that are above, and so are really below; but though they bee really *below*, yet they are seemingly *above*, because the judgement looking

looking round about on every side, can see nothing above them, and therefore concludes they are the supream good; as you know it is with Children, that because some Mountaines seeme to touch the Sky, conclude therefore that there is nothing beyond those Mountaines; so it is with worldly men, who because they can see nothing beyond or above their mountaine of worldly enjoyments, doe therefore conclude that there are no better things, and consequently terminate their love upon them; there must of necessity therefore bee a change of the judgement that this affection bee not mis-placed. The mis-placing of this affection upon a wrong object is of a more hainous nature, and dangerous consequence than ordinarily is imagined.

Men make nothing of loving the world, they think it no way inconsistent with love to God. But what saith the Scripture? *Love not the world, nor the things of the world, if any man love the world, the love of the Father is not in him, 1 Joh. 2. 15. Yee adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will bee a friend of the world, is the enemy of God, Jam. 4. 4.* Thus the Scripture speakes in the general. In particular, concerning the love of riches, *No servant can serve two Masters, for either hee will hate the one, and love the other;*

other; or else hee will hold to the one, and despise the other, yee cannot serve God and Mammon, Luke 16. 14. The love of money is the root of all evil, 1 Tim. 6. 10. Concerning the love of Honour, it tells us, that many among the chief Rulers (of the Jewes) beleevd on Christ, but because of the Pharisees they did not confesse him, lest they should bee put out of the Synagogue, for they loved the praise of men more than the praise of God, Joh. 12. 42, 43. That Christ denounced a woe against the Pharisees, Luke 11. 43. and bade the multitude and his Disciples beware of them, for that they loved the uppermost roomes at Feasts, and the chief seates in the Synagogues, and greetings in the Markets, and to bee called of men, Rabbi, Rabbi, Matth. 23, 6, 7. and as for lovers of pleasures more than God, it ranks them with the most notorious ungodly persons that are in the world, 2 Tim. 3. 4. that love therefore that Self bears unto these things must be denied. And,

2 That desire that Self hath after them; Mortifie your members which are upon the earth, inordinate affection, evil concupiscence, and covetousnesse, which is Idolatry, Colos. 3. 5. Thou shalt not covet thy Neighbours house, thou shalt not covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Oxe, nor his Asse, nor any thing that is thy Neighbours, Exod. 20. 17. I have coveted no mans silver, or gold, or apparel,

ἢ φιλόδοξοι
μᾶλλον, ἢ φι-
λόθεοι.

¶ *Da mihi pa-*
nam statuti
mei, Give me
the bread of
my allowance,
 ὁσίου ἐκ τούτου
 Match. 6. 11
 ἐφίμερον το-
 Φιν, Jam. 2.
 15.

parrel, saith Paul, Acts 20. 33. I have
 learned in whatsoever state I am, there-with
 to be content, I know how to be abased, and
 I know how to abound; every where, and in
 all things I am instructed, both to bee full,
 and to bee hungry; both to abound, and suf-
 fer need, Phil. 4. 11, 12. Give mee neither
 poverty nor riches, feed mee with food con-
 venient for me, saith Agur, Prov. 30. 8.
 When thou sittest to eat with a Ruler, consi-
 der diligently what is before thee, and put a
 knife to thy throat, if thou bee a man given to
 appetite, bee not desirous of his dainties. Eat
 thou not the bread of him that hath an evil
 eye, neither desire thou his dainty meats,
 Prov. 23. 1, 2, 3 -- 6. Daniel purposed in
 his heart, that he would not defile himselfe
 with the portion of the Kings meat, nor with
 the wine which he drank, Dan. 1. 8. Let us
 not be desirous of vain-glory, provoking one
 another, envying one another, Galath.
 5. 26.

3 That delight that Self hath in them;
 There bee many that say, Who will shew us
 any good? Lord lift thou up the light of thy
 countenance upon us, thou hast put gladness
 in my heart, more than in the time that their
 corne, and their wine increased, Psal. 4.
 6, 7. Thus wee must deny that affection
 that Self bears to them.

3 That course that Self takes for them;
 Self, rather than want any pleasure, or
 profit, or honour it hath a mind to, will adven-

adventure upon any kind of wicked-
nesse whatsoever, *consen* and *cheat* with
Laban, Gen. 29. 25. *steale* with *Achan*,
Iosh. 7. 21. *lye* with *Gebezai*, 2 King. 5.
22, 25. and with *Ananias* and *Saphira*,
Acts 5. 3. 8. *flaunder*, with *Ziba*, 2 Sam.
16. 3. & 19. 27. *pervert* an Ordinance,
and *suborne* false witnesses with *Jezabel*,
1 King. 21. 9. *rebel* with *Absolom*, 2 Sam.
15. 12. set up false Worship with *Jeroboam*,
1 King. 12. 28. *Curse* the people of God with
Balaam, Numb. 22. 21. *betray* Christ with
Judas, Matth. 26. 47. and *Apostatize* with
Demas, 2 Tim. 4. 10. these and such like
are the wicked and ungodly courses that
Self puts men into, in order to the obtaining
the riches and honours, and delights of the
world; all which must bee denied if wee
meane to come after Christ. When *Simon*
Magus offered a summe of mony for the
gift of the Holy Ghost, *Peter* said unto
him, *Thy money perish with thee*, *Acts* 8. 20.
Moses when he was come to years, refused to
bee called the Son of *Pharaohs* Daughter,
chusing rather to suffer affliction with the
people of God, then to enjoy the pleasures of
sin for a season, esteeming the reproach of
Christ greater riches than the treasures in
Egypt, Heb. 11. 24, 25, 26. And this is
required of every one in the like case, wee
must resolve to want every thing, rather
than get any thing in a sinful way, For
what is a man profited, if hee shall gaine the
whole

Rem, Rem,
quocunq; modo
Rem, is the
keeping of
the World-
lings Song.

whole world and lose his owne soul? or what shall a man give in exchange for his soul? *Math. 16. 26.* and yet how small and inconsiderable a part of the World is it, for which the greatest part of men doe run the hazard of loosing their precious souls? a faint breath of popular applause, a perry, a momentany pleasure, &c. but to go on. As wee must deny that course that Self takes for these things, so wee must deny

4. *That use that Self would make of them;* Self would make no other use of them but to satisfie the flesh, that which it gets in a sinful way, it would spend in a sinful way, but in this Self must bee denied. *Make not provision for the flesh to fulfill the lusts thereof, Rom. 13. 14.* The time is short, it remaineth, that both they that have wives bee as though they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it, *1 Cor. 7. 29, 30, 31.* wee must use what wee have from God for God, Honour the Lord with thy substance, and with the first frutes of all thine increase, *Prov. 3. 9.* Whether yee eat or drinke doe all to the glory of God, *1 Corin. 10. 31.* We must deny

5. *That possession that Self would keep of them;* Self would have us keep them, when God would have us part with them, and

and that is, when wee can no longer kee p
them but wee must part with Christ; in
this case Self must bee denied, and wee
must willingly forsake all, according to
that in *Luke 14. 33. Whosoever hee bee of
you, that forsaketh not all that hee hath, hee
cannot bee my Disciple.* And thus much for
this Fourth particular, of denying Self
in respect of worldly enjoyments. The
Fifth is.

S V B S E C T. V.

Of denying Self in respect of worldly
Sufferings.

OF this also (as I have done of the for-
mer) I shall speak both Negatively,
and Affirmatively.

I Negatively, It is not meant that wee
may not at all judge them to bee evil, so as
not to conceiv any hurt to bee in them; so
farre as they doe deprive us of any good,
and stony Philosophy, will needs think outward good and ill, to-
gether with the affections of grief and delight stirred up thereby,
to bee but opinions and conceits of good and evil only, not truly and
really founded in Nature, but taken up of our selves. But though
our fancy be ready to conceive a greater hurt in outward evils, than
indeed there is (as in Poverty, paine of Body, loss of Friends,
&c.) yet we must not deny them to be evils. *Sibbes* Souls Con-
flict. c. 13. Sect. 6. 215

" Some one of
their big and
any thing
nation, and out
of their Iron

(and

(and there is some good that they doe deprive us of) so farre they may be accounted to bee hurtful, *Psal.* 144. 10. indeed being sanctified they work in us, *Rom.* 5. 3, 4. and for us, 1 *Cor.* 4. 17. a farre greater good than any they doe deprive us of; and in respect of that wee may say, *It is good that wee have been afflicted*, as David doth, *Psal.* 119. 71. but this is accidental to the nature of the things themselves; they have no good in them, nor can they doe us any good of themselves; they are so farre from making us better, as of themselves, that without the effectual working of the Spirit of God with them, they make us farre worse than ever before.

2 It is not meant that wee may not bee at all averse from them, so as not to endeavour any way to decline them; so farre as they may be truly judged to be evil, so far they may bee justly hated, and declined by us. The ^v unalterable object of our hatred is all manner of evil, not only that of deformity and sin, but that also of destruction and misery. This affection God hath implanted in our nature for the conservation of our wel-being, which hee requires us not only to *desire*, but also by all lawful means (such as he himself hath appointed) to *endeavour*, which cannot bee done without an inward abhorring of whatsoever is really prejudicial to it, such as may cause us to fly from it; and therefore it is

^v See Reinolds Treat. of Pass. 114.

is not to bee condemned as sinful, and consequently not to bee denied. Wee finde that even in our *Saviour*, when that bitter Cup of sufferings was put into his hand, though in respect of the appointment of his Father, as it was a means of fulfilling his eternal Decree concerning the Salvation of the Elect, there was a ready willingness to drink it up; *Joh. 18. 11.* yet in respect of the anguish that thereupon seized on his Humane Nature, there was a very great aversness from it. And therefore he prayed earnestly once; and again, yea a third time, *Father, if it bee possible, let this cup passe from mee, Mat. 26. 39.*

3 It is not meant; that wee may not bee at all sensible of them, so as not to grieve and mourne under them: God requires that our affections should bee exercised ^x suitably to all his Dispensations; that when hee pipes to us in his Providences, wee should dance, and when hee mournes to us in his Providences, we should mourne too, *Mat. 11. 16, 17.*

^x As God any way discovereth himself, so the Soule should be in a suitable plyable-

ness. Then the Soule is as it should bee, when it is ready to meet God at every turne, to joy when hee calls for it, and to mourne when hee calls for that, to labour to know Gods meaning in every thing. *Sibbs Soules Confl, c. 8. Sect. 3. 102.*

There are times when the Lord calls to mourning, and wee doe provoke him exceedingly when we doe not observe them,

O

as.

as wee may see, *Isa. 22. 12, 13, 14.* And in that day did the Lord God of Hosts call to weeping and mourning, and to baldnesse, and to girding with Sackcloth; and behold joy and gladnesse, slaying Oxen, and killing Sheep, eating flesh, and drinking wine. Let us eate and drink, for tomorrow wee shall dye. And it was revealed in my eares by the Lord of Hosts; surely this iniquity shall not bee purged from you till you dye, saith the Lord of Hosts.

The Prophet *Jeremy* complaines unto God of the men of *Jerusalem*, for their stupidity, and insensiblenesse under his corrections: O Lord (saith hee) are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction, *Jerem. 5. 3.* It is a grievous evil not to grieve when God brings any evil upon us; wee should bee sensible of the least stroke of the Rod, and humble our selves under the mighty hand of God upon us in any affliction. Many thinke it the strength of their grace that they can bear affliction without grieving, but the truth is, it is the strength of their corruption, by reason whereof they have stupid sottish hearts, and doe not take notice of the hand of God in any thing that befalls them. What strength is it to beare what wee doe not feele? Any one can doe that, even one that hath no Grace at all.

all. This then is not to deny Self ;
But,

1 Affirmatively, To deny Self in respect of worldly sufferings, is,

1 Not so to judge them to bee evil, as to conceit a greater hurt to bee in them than indeed there is. Self will tell us they are the greatest evil in the World, whereas they are nothing to spiritual and eternal evils, but *light afflictions* in comparison of the evil of Sin, and that farre more exceeding eternal weight of misery that it works for all such as live and dye in it ; when Self therefore speaks in this manner to us, wee must give it a peremptory denial.

It is storied in the Book of Martyrs, of *George Tankersfield*, that immediately before his going to the Stake to bee burned, (being then at an Inn in *Saint Albanes*) hee prayed his Host to let him have a good Fire in his Chamber, which accordingly hee had ; and then sitting on a forme before the Fire, hee stretched out his legge to the flame, and when it had touched his foot ; hee quickly with-drew his legge, shewing how the Flesh did persuade him one way, and the Spirit another ; 1 *The Flesh said, O thou Fool, wilt thou burne and needest not ? The Spirit said, bee not afraid, for this is nothing in respect of fire eternal ;*

2 The like is storied of the good Bishop and blessed Martyr Mr. *John Hooper*, Sir

1 Acts and
Mon. l. 10.
1535.

2 Acts and
Mon. l. 10.
1571.

Anthony Kingston his Friend coming to him a little before his death, thus expressed himself to him; "I am sorry to see you in this case, for as I understand you bee come hither to dye. But alas, consider that life is sweet, and death is bitter, therefore seeing life may bee had, desire to live, for life hereafter may doe good. To this the Bishop replied; True it is, Master Kingston, I am come hither to end this Life, and to suffer Death here, because I will not gain-say the former Truth that I have heretofore taught amongst you, and I thank you for your friendly counsel, although it bee not so friendly as I could have wished it. True it is, Mr. Kingston, that Death is bitter, and Life is sweet, but alas, consider that the Death to come is more bitter, and the Life to come is more sweet; therefore for the desire and love I have to the one, and the terror and fear of the other, I doe not so much regard this death, nor esteeme this life.

^a Some of the Christians in the primitive times would not cast one grain of Frankincense into the fire upon the Heathen Altars to save their lives.

^b Condæus tribus ipsi a Carolo nono

^a Not to be so averse from them, as to endeavour by any sinful means to avoyd them. Self will bid us sin rather than suffer, but we must not adventure upon the least evil of sin to avoyd the greatest evil of suffering.

^b The three Children in Daniel told the

Galliarum Rege propositis, missa, morte, & perpetuo carcere; respondit; se, Deo favente primum nunquam electurum, ex duobus reliquis vero alterum voluntati Regis liberum relinquere.

King,

King, when he threatned to cast them into a burning fiery Furnace, for not worshiping his Golden Image, "*If it bee so, our God whom we serve is able to deliver us; but if not, be it known unto thee, that wee will not serve thy gods, nor worship thy golden Image which thou hast set up, Dan. 3. 17, 18.*" Such a resolution must be taken up by every one that means to come after Christ, which although in the opinion of worldly *Politicians* and *Time-servers* it be folly and madness, will bee found to bee wisdom in the end; when after (by their sinful compliance) they have escaped the hands of them that kill the body, they fall into the hands of him that kills both Body and Soule in Hell.

God is not wont to let such men goe unpunished; nay, he will be sure to meet with them, either in *this life*, by terrifying their Consciences, or by bringing upon them those evils they thought to escape; or in *the life to come* (if they repent not before) by appointing them their portion with unbelievers and hypocrites, in the Lake that burnes with Fire and Brimstone, where shall bee weeping, and wayling, and gnashing of teeth for ever.

1 *By terrifying their Consciences.* Mr. Bilney in the dayes of King Hen. 8. by the perswasion of some friends abjured, but

Acts and Mon. l. 8. 914

Serm. 7.

oh ! what an Hell did hee feel in his Conscience afterwards ! Master *Latimer* in a Sermon before King *Edward* thus expresseth it.

“ I knew a man my self, *Bilney*, little
 “ *Bilney*, that blessed Martyr of God, who
 “ what time he had borne his Faggot, and
 “ was come againe to *Cambridge*, had
 “ such Conflicts within himself, that his
 “ friends were afraid to let him be alone,
 “ they were faine to be with him day and
 “ night, and comfort him as they could,
 “ but no comforts would serve; and as for
 “ comfortable places of Scripture, to
 “ bring them unto him, it was as though
 “ a man should cut him thorow the
 “ heart with a sword.

And in another Sermon preached in *Lincolnshire*, he hath these words concerning it; “ That same Mr. *Bilney*, who
 “ was burnt here in *England* for Gods
 “ Words sake, was induced and perswaded by his Friends to bear a Faggot at
 “ the time when the *Cardinal* was aloft,
 “ and bare the swinge; now when the
 “ same *Bilney* came to *Cambridge* againe,
 “ a whole year after, hee was in such an
 “ anguish and agony, that nothing did
 “ him good, neither eating nor drinking,
 “ nor any other communication of Gods
 “ Word, for hee thought that all the
 “ whole Scriptures were against him, and
 “ sounded to his Condemnation, so that

“ I many a time communed with him,
 “ (for I was familiarly acquainted with
 “ him) but all things whatsoever any
 “ man could alledge to his comfort,
 “ seemed unto him to make against
 “ him.

⁊ Mr. *Bainham* the year following, ha-
 ving in like manner abjured, was relea-
 sed and dismissed home, where hee had
 scarce a month continued, but he bewail-
 ed his Fact and Abjuration, and was ne-
 ver quiet in his minde and Conscience
 untill the time hee had uttered his fall to
 all his acquaintance, and asked God for-
 givenesse before the *Congregation*, in those
 dayes in a *Ware-house in Bow-lane*, and
 immediately the next Sabbath after, hee
 came to *Saint Austines*, and stood up
 there before the people in his Pew, there
 declaring openly, with weeping tears,
That hee had denied God, and prayed all
 the people to forgive him, and to be-
 ware of his weaknesse, and not to doe as
 he did, for said hee, “ If I should not a-
 “ gaine returne unto the truth (having
 “ the New Testament in his hand) this
 “ Word of God would damne mee
 “ both Body and Soule at the Day of
 “ Judgement. *And there he prayed every*
 “ body rather to dye by and by, than to
 “ doe as hee did, for hee would not feele
 “ such an hell againe as he did feele, for all
 “ the worlds good.

⁊ Acts and
 Mon. l. 8. 938

Thus severely did God chastise these two good men for a time, shewing them what Hell meant by some few scalding drops of his immediate Wrath let fall upon their Consciences, thereby making them throughly sensible of the desert of their most horrible Sin, in renouncing his most blessed Truth; to the undaunted and constant profession whereof, notwithstanding out of the superabounding riches of his grace, hee recovered them againe, so that most resolutely and cheerfully afterwards they sealed it with their blood.

But it hapned otherwise to that unparalleled example of Divine Justice, *Francis Spira*, who after his Abjuration being suddainly *Thunder-struck* with the terrible and amazing Sentence of his eternal Condemnation, was plunged irrecoverably (for ought that appeared to the contrary) into the bottomless gulph of *Despair*.

This wretched man being acculed to the Popes Legate, for professing and teaching some of *Luthers* opinions, *this* especially, *That we must only depend on the Free Grace, and unchangeable love of God in the death of Christ, as the only sure way of Salvation*; and being summoned to appear before him; after some consideration had of the manifold danger hee was in, and resolution taken up to stand to his

his profession, and to maintaine his Doctrine, notwithstanding hee began to think with himself what misery this his rashnesse would bring him unto, that he should lose his substance gotten with so much care and travell, undergoe the most exquisite torments that malice it self could devise, be counted an Heretick of all, and in the conclusion dye shamefully.

Hereupon he goes to the Legate, and acknowledgeth his fault, in entertaining an Opinion concerning some Articles of Faith, contrary to the Orthodox and received Judgement of the Church of *Rome*, professing his hearty sorrow for it, and humbly begging pardon for so great an offence. The Legate perceiving him to faint, pursued him to the uttermost, caused him to subscribe this Confession, and made him promise that at his returne to his owne Towne hee would declare it to the people, acknowledge the whole Doctrine of the Church of *Rome*, and abjure the Opinions of *Luther* as false and Heretical. *Spira* having promised in this manner, forth-with addresseth himself for his journey homeward, but as he went along, thinking with himself, how impiously hee had denyed Christ and his Gospel at *Venice*, and engaged himself to doe it the second time in his owne Country, hee thought hee heard a voyce

voyce speaking unto him in this manner.

Spira, "What dost thou here? whether
 "goest thou? hast thou unhappy man, given
 "thy hand-writing to the Legate at Venice?
 "yet see thou dost not seal it in thine owne
 "Country; thou canst not answer for what
 "thou hast already done, nevertheless the
 "gate of Mercy is not quite shut, take heed
 "that thou heapest not sin upon sin, lest thou
 "repent when it will be too late. This filled
 him so full of doubts and perplexing
 thoughts, that hee knew not which way
 to turne, nor what to doe; but after-
 wards being arrived in his owne Coun-
 try, and advised by his friends, telling
 him, "That it was requisite he should take
 "heed that he did not in any wise betray his
 "Wife and Children, and all his friends in-
 "to danger, seeing that by so small a matter
 "as the reciting of a small Schedule, which
 "might be done in lesse space than half an
 "hour, he might both free himself from
 "present danger, and preserve many that
 "depended on him; he goes to the Prator,
 and proffers to performe his fore-said
 promise made to the Legate, and the
 next morning hee desperately enters into
 the publick Congregation, where Masse
 being finished, in the presence of friends
 and enemies, and of the whole Assem-
 bly, yea and of Heaven it selfe, hee re-
 cites that infamous Abjuration, word for
 word

word as it was written; then was hee sent home restored to his ^c Dignities, Goods, Wife, and Children; but no sooner was he departed, but he thought he heard a direful voyce, saying to him, "*Thou wicked wretch, thou hast denied mee, thou hast renounced the covenant of thy obedience, thou hast broken thy vow; hence Apostate, bear with thee the Sentence of thy eternal Damnation.*" Hee trembling and quaking in body and mind fell downe in a swoon, and from that time forward never found any peace, or ease of his mind, but continuing in uncessant torments, hee professed that hee was captivated under the revenging hand of the great God, and that hee heard continually that fearful Sentence of Christ, that just Judge, and was utterly undone. Physicians were sent for, but they could effect nothing by their skill upon him, and therefore after they had understood the whole truth of the matter, wished him to seek some Spiritual comfort. They that came to administer Spiritual comfort to him, propounded many of Gods promises recorded in the Scripture, and many examples of Gods mercy; but "*My Sin (said hee) is greater than the Mercy of God.*" They told him: that God would have all men to be saved; he answered, "*He would not have damned reprobates to bee saved, I am one of that*

Hee was a Civil Lawyer, an Advocate of great rank and esteeme, endowed with outward blessings of Wife, and eleven Children, and wealth in abundance.

number,

"number, I know it, for I willingly and a-
 "gainst my knowledge denied Christ, the
 "Mercy of God extends not to me, nor any
 "like to me, who are sealed up to Wrath, I
 "tell you I deserve it, my owne Conscience
 "condemnes mee, what needeth any other
 "Judge? Some bade him consider the
 "example of Peter, who denied Christ thrice,
 "and with an Oath, and yet Christ was
 "merciful to him. Hee answered, "In
 "that he was pardoned, it was not because
 "he wept, but because God was gracious
 "to him; but God respects not mee, and
 "therefore I am a reprobate, no comfort can
 "enter into my heart, there is no place there
 "but only for torments, and vexings of spi-
 "rit; I tell you, my case is properly my
 "owne, no man ever was in like plight, and
 "therefore my estate is fearful. Then roa-
 "ring out in the bitterness of his spirit, he
 "said, "It is a fearful thing to fall into the
 "hands of the living God. Some whisper-
 "ring said, that hee was possessed; which
 "he over-hearing it, said, "Doe you doubt
 "it? I have a whole Legion of Devils that
 "take up their dwellings within mee, and
 "possesse me as their owne, and that justly
 "too, for I have denied Christ. Whether
 "did you that willingly or no? (said they)
 "That is nothing to the purpose (said hee)
 "Christ saith, Whosoever denies me before
 "men, him will I deny before my Father
 "which is in Heaven; Christ will not bee
 deni-

"denied, no not in word, and therefore
 "it is enough, though in heart I never de-
 "nied him. They asked him, whether
 he thought there were worse paines than
 what hee endured for the present? hee
 said, "That he knew there were farre worse
 "paines, for the wicked shall rise to their
 "Judgement, but they shall not stand in
 "Judgement; this I tremble to think of,
 "yet I desire nothing more than that I
 "might come to that place, where I may be
 "sure to feele the worst, and bee freed from
 "fear of worse to come. Why doe you,
 (said they) esteeme this so grievous a sin,
 when as the learned Legate constrained
 you to it, which hee surely would not
 have done, if your former opinions had
 not been erroneous? Hee answered,
 "All those many sins that in the former part
 "of my life I committed, then did not so
 "much trouble me, for I trusted that God
 "would not lay them to my charge, but now
 "having sinned against the Holy Ghost, God
 "brings all my sins to remembrance, and thus
 s' guilty of one, guilty of all; and therefore it is
 "no matter whether my sins be great or small,
 "they are such, as Christs Blood, nor Gods
 "Mercy belongs to mee. God will have
 "mercy on whom hee will have mercy,
 "and whom he will he hardneth; this is
 "it that gnaws my heart, he hath hardned
 "me, and I finde that hee daily more and
 "more doth harden me, and therefore I am
 "out

f A Doctor that
came to com-
fort him.

"out of hope; I feele it, and therefore can-
 "not but despair. I tell you, there was ne-
 "ver such a Monster as I am -- I knew that
 "Justification is to be expected by Christ,
 "and I denied and abjured it, to the end I
 "might keep this fraile life from adversity,
 "and my Children from poverty, and now
 "behold how bitter this life is to me! and
 "God only knows what shall become of this
 "my Family, but surely no good is likely to
 "betide it, but rather daily worse and
 "worse, and such a ruine at length, as that
 "one stone shall not be left on another. But
 why should you (said ⁱ Gribaldus) con-
 ceit so deeply of your sin, seeing you can-
 not but know that many have denied
 Christ, and yet never fell into despair?
 "Well (said he) I can see no ground of com-
 "fort for such, neither can I warrant them
 "from Gods revenging hand in Wrath,
 "though it pleaseth God yet to suffer such to
 "be in peace; and besides, there will a time
 "of change come, and then they shall be tho-
 "rowly tried, and if it were not so: yet God
 "is just, in making mee an example to o-
 "thers -- I assure you, it is no small matter
 "to deny Christ, and yet it is more ordinary
 "than commonly men doe conceive of -- as
 "often as a Christian doth dissemble the
 "knowne truth, as often as he approves of
 "false worship, by presenting himself at it,
 "so often as he doth not things worthy of his
 "calling, or such things as are unworthy of
 "his

“his calling, so often he denies Christ; thus
 “did I, and therefore am justly punished for
 “it. Some time after this, came in two
 Bishops, one of them being *Paulus Ver-*
gerius, desired him to pray with him the
 Lords Prayer; *Spira* consented, and went
 on with some enlargement upon several
 Petitions, to whom when hee had done
 they said, You know that none can call
 Christ Jesus the Lord but by the Holy
 Ghost; “I perceive (replied he) that I
 “call on him to my eternal Damnation.
 They told him, he was in a spiritual de-
 sertion, and therefore should not beleeve
 what Sathan suggested to him, but those
 rather whom hee judged to bee in a good
 estate, and more able to discern of him
 than himself; beleeve us (said they) we
 tell you that God will bee merciful to
 you. “O here is the knot, said he, I would
 “I could beleeve, but I cannot. Then hee
 began to reckon up what fearful Dreames
 and Visions he was continually troubled
 withall, that hee saw the Devils come
 flocking into his Chamber, and about his
 Bed, terrifying him with strange Noises,
 that these were not Fancies, but he saw
 them as really as the standers by; and
 that besides these, hee felt continually a
 racking torture of his mind, and a con-
 tinual butchery of his Conscience, being
 the very proper pangs of the Damned
 wights in Hell --- “Desperation is self
 “con-

"continually tortures me, and now I count
 "my present estate worse than if my Soul,
 "(separated from my body) were with Ju-
 "das, and the rest of the Damned; and
 "therefore I now desire rather to bee there,
 "than thus to live in the body. After this
 againe, one told him, that hee was not to
 beleeeve himself, but rather him that was
 in a good estate; and I testifie to you,
 (said hee) that God will bee merciful to
 you; "Nay (answered he) for because I
 "am in this ill estate, therefore can I be-
 "leeve nothing but what is contrary to my
 "Salvation and comfort. But you that are
 "so confident of your good estate, look that
 "it be true, for it is no such small matter
 "to bee assured of sincerity. A man had
 "need be exceeding strongly grounded in the
 "truth, before hee can bee able to affirme
 "such a matter as you now doe; it is not
 "the performance of a few outward duties,
 "but a mighty constant labour, with all
 "intention of heart and affection, with full
 "desire and endeavour continually to set
 "forth Gods glory; there must bee nei-
 "ther fear of Legats, Inquisitors, Pri-
 "sons, nor any Death whatsoever. Ma-
 "ny think themselves happy that are not; it
 "is not every one that saith, Lord, Lord,
 "that shall goe to Heaven.

One that came to see him, told him,
 that he had been with him at Venice some
 eight weekes before. "O cursed day!

("said

“(said Spira) O cursed day! O that I
 “had never gone thither, would God I
 “had then dyed. Afterwards came in a
 Priest, bringing with him a Book of Ex-
 orcismes to Conjure the Devil out of
 him; whom when Spira saw, shaking
 his head, he said, “I am verily perswaded
 “indeed, that God hath left me to the power
 “of the Devils, but such they are as are
 “not to be found in your Letany. To Ver-
 gerius by many Arguments, exhorting
 him to beleeve. “Belike (said hee) you
 “think I delight in this estate, if I could
 “conceive but the least spark of hope of a
 “better estate hereafter, I would not refuse
 “to endure the most heavie weight of the
 “wrath of that great God, yea for twenty
 “thousand years, so that I might at length
 “attaine to the end of that misery which I
 “now know will bee eternal; but I tell you,
 “my will is wounded.

Hee exhorted the company that were
 present, in this manner; “Take heed
 “to your selves, it is no light or easie mat-
 “ter to be a Christian, it is not Baptisme, or
 “reading of the Scriptures, or boasting of
 “faith in Christ (though even these are
 “good) that can prove one to be an absolute
 “Christian. You know what I said before,
 “there must bee a conformity in Life, a
 “Christian must bee strong, unconque-
 “rable, not carrying an obscure profes-
 “sion, but resolute in expressing the

"Image of Christ, and holding out a-
 "gainst all opposition to the last
 "breath. -- Many there are that snatch
 "at the Promises in the Gospel, as if they
 "did undoubtedly belong to them, and yet
 "they remaine sluggish and carelesse, and
 "being flattered by the things of this present
 "World, they passe on their course in quiet-
 "ness and security, as if they were the only
 "happy men, whom neverthelesse the Lord
 "in his providence hath ordained to eternal
 "Wrath, as you may see in Saint Lukes
 "rich man; thus it was with me, therefore
 "take heed.

He disdainfully refusing some meat
 that was brought him by one of his Ne-
 phews, the young man charged him with
 hypocrisie and dissimulation, to whom
 hee replied -- "I am a cast away, a Ves-
 "sel of Wrath, yet dare you call it dissem-
 "bling and phrensie, and can mock at the for-
 "midable example of the heavie Wrath of
 "God, that should teach you fear and ter-
 "ror? But it is natural to the flesh, either
 "out of malice or ignorance to speak perversly
 "of the works of God; The Natural man
 "discerneth not the things of God, be-
 "cause they are spiritually discerned.

One of his familiar friends chanced to
 say, that certainly he was overcome with
 Melancholly, which hee over-hearing,
 answered; "Well, be it so, seeing you will
 "needs have it so, for thus also is Gods
 "wrath

"wrath manifested against mee -- you see
 "Brethren what a dangerous thing it is to
 "stop or stay in things that concern Gods
 "glory, especially to dissemble upon any
 "termes, what a fearful thing is it to bee
 "near, and almost a Christian! Never was
 "the like example to this of mine, and there-
 "fore if you bee wise you will seriously consi-
 "der thereof. O that God would let loose his
 "hand from me, that it were with me now
 "as in times past! I would scorne the
 "threats of the most cruel Tyrants, bear
 "Torments with invincible resolution,
 "and glory in the outward profession of
 "Christ till I were choaked in the flame,
 "and my body consumed to ashes.

Now seemed to bee verified upon him,
 that whereof in the beginning hee had
 been so seasonably fore-warned, that if
 hee proceeded to fulfill his wicked pro-
 mise of Abjuring in his owne Country,
 hee might haply repent too late. Now, if
 God would with-draw his hand from
 him, if it might be with him as in former
 dayes, hee would doe and suffer any
 thing for Christ; but upon no termes
 might his wish bee granted, all hope of
 mercy was quite cut off from him; so that
 afterwards (his purpose of mischieving
 himself by a Knife that hee had hastily
 snatched up, being by his Friends pre-
 vented) with indignation hee cryed out,
 "I would I were above God, for I know hee

"will have no mercy on me. And thus, being in continual torment, by little and little hee wasted away, until at length hee appeared a perfect *Anatomy*, expressing to the view nothing but sinews and bones, and at last without any shew of hope or comfort, yeelded up the ghost. Let none wonder that I have been so large in telling this mans Story, some it may be have forgotten it, others not so much as heard of it, and amongst all the examples of this kind, there was none more fit that I could pitch upon, whereby to make it known, in what a dreadful manner God sometimes punisheth Apostate professors in this life; *by terrifying of their Consciences.* Hee punisheth them sometimes also,

a By bringing upon them those evils they thought (by means of their sinfull compliance) to escape. " *Crammer* signed a Recantation (as hee confessed himself afterwards) contrary to the truth hee thought in his heart, for fear of Death, and to save his Life, if it might have been, but hee was forced to suffer notwithstanding his recantation; as soon as ever hee had signed his Recantation, the *Queen* signes the *Writ* for his Burning, and then was he in a farre worse condition than before, having neither inwardly any quietness in his own Conscience, nor outwardly any help in his adversaries.

i Acts and
Mon, l. 10.
1710.

In

In the Story of *William Walsey* a godly Martyr, that was burned at *Ely*, this amongst other things is recorded, that while hee was in Prison hee delivered some money to bee distributed amongst his friends, and to one *Richard Denton* aboveall the rest (besides the money that he lent him) hee desired this Message might also be delivered, that he marvelled he tarried so long behind him, seeing hee was the first that did deliver him the Book of Scripture into his hand, and told him that it was the Truth, desiring him to make hast after as fast as he could. This Message being delivered, *Denton* returns this answer, "*I confesse it is true, but I cannot burne.*" But hee that could not burne in the Cause of Christ, was afterwards burned against his will, when Christ had given peace to his Church; for some years after, his House was set on fire, and hee going in to save his goods was burnt in it. Thus God sometimes punisheth Apostates *here*, howsoever (if they repent not) hee will bee sure to punish them *hereafter*.

3 By appointing them their portion with unbelievers and hypocrites, in the Lake that burnes with Fire and Brimstone, where shall be weeping, and wailing, and gnashing of teeth for ever. So it is fore-told, *Revel. 21. 8.* *The fearful and unbelieving shall have their part in the*

W Acts and
Mon. 1. 10. 1558

Lake which burneth with fire and brimstone, which is the second death. And it cannot be otherwise, for Christ hath said, Whosoever shall deny mee before men, him will I also deny before my Father which is in heaven, Matth. 10. 33. and if so, there is no remedy but hee must to hell. How much better were it for us then, by hearkning unto Christ, and doing our duty, to expose our selves to the greatest of those evils which men can only bring upon our Bodies, and are but for a time, than by hearkning unto Self, and committing of Sin, to make our selves obnoxious to the least of those evils which God can bring both upon our Bodies and Soules, and also are for eternitie. Without doubt, did wee but beleve it, wee should not bee so averse from them, as to endeavour by any sinful means to decline them; which is the Second particular required by way of Self-denial in respect of worldly sufferings. The next is,

3 *Not to be so sensible of them as either to bee impatient under them, or by any sinful means to endeavour to come out of them. It is our duty to bee sensible of our sufferings, but wee must take heed wee be not over-sensible. Self will bee murmuring and repining against Gods, and quarrelling with Instruments; but wee must by no means give way unto it, but labour with*

with quietnesse and calmnes of spirit, whatever our crosse be, to bear the burden of it. So Paul exhorteth the Romanes, Rom. 12. 12. 14. Be patient in tribulation, bless them that persecute you, bless and curse not. So hee himself practised, 1 Cor. 4. 12, 13. Being reviled we blesse, being persecuted we suffer it, being defamed we entreat. So Peter exhorteth servants, 1 Pet. 2. 18, 19, 20. Servants, be subject to your Masters with all fear, not only to the good and gentle, but also to the forward; for this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully; for what glory is it, if when yee are buffeted for your faults ye shall take it patiently? but if when yee doe well, and suffer for it, yee take it patiently; this is acceptable with God.

What an hard lesson is this to flesh and bloud? and how few professing Servants are there (to say nothing of others) that make any conscience of learning it! yet it must bee learnt, it must bee practised; and therefore the Apostle addes, vers. 21, 22, 23. For even herunto were yee called, because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

Nothing is more grievous to us than to suffer wrongfully; to think we should bee so abused when wee doe not deserve it: this goes to our very heart: I, but let us look upon the Lord Jesus, let us consider how undeservedly hee was abused, and then it will not bee so grievous; hee did no sin, neither was guile found in his mouth, hee never injured any, but went about every where doing good, and yet what base usage had hee in the World! how ill was hee requited! *He was scorned, reviled, betrayed, falsely accused, blindfolded, buffeted, spit upon, crowned with a Crowne of thornes, and at last most shamefully Crucified, and yet took all this patiently; shall wee then think much to suffer a little, when our Saviour hath suffered so much before us? Why, the Disciple is not above his Master, nor the Servant above his Lord; It is enough that the Disciple bee as his Master, and the Servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household? Mat. 10. 24, 25.*

I have read of one *Elzearius* a Noble man, that when his Wife wondred at his exceeding great patience in bearing injuries, hee thus answered her; "You know, sometimes my heart is ready to rise with indignation against such as wrong mee, but I presently begin to think of the wrongs that

" that Christ suffered, and say thus to my
 " self (desiring to imitate him) " Al-
 " though thy Servants should pluck thy
 " beard, and strike thee on the face, this
 " were nothing to what thy Lord suffered,
 " hee suffered more and greater things; and
 " assure your self (Wife) I never leave off
 " thinking of the injuries done to my Savi-
 " our, till such time as my minde is still
 " and quiet. There is enough in this con-
 sideration to quiet our spirits in the grea-
 rest sufferings. But besides, it cannot bee
 said of any thing that wee suffer (as it
 might of all that Christ suffered) that it is
 not deserved. It may be said so in allyes
 sometimes, in respect of men, but never
 in respect of God; wee have sinned; and
 thereby have deserved worse than the
 worst that can bee suffered in this world.
 Have we then any reason to complaine?
Wherefore (saith Jeremy) doth a living
man complaine, a man for the punish-
ment of his sins? Lam. 3. 39. It is of the
Lords mercies that wee are not consumed,
because his compassions faile not, vers. 22. if
he should deale with us according to our
deservings, hee might justly cast us into
Hell.

Were wee but thoroughly convinced of
 this, had wee but once the real sence and
 feeling of it in our selves, there would
 bee no such anguish and vexation in any
 of our sufferings here, as many times we
 finde

finde to bee in them, and wee should bee much strengthened against those temptations, whereby *Self* and *Sathan* joyning with it, would carty us into any sinful way to ease our selves of them, which is another thing that wee must have a special care, while wee are in a suffering condition to watch against. The Crosse is very irksome and tedious to the flesh, and therefore as it is unwilling to come under it, so it is unwilling to continue under it; but as wee must willingly take it up, so wee must patiently bear it; as wee must not refuse it when Christ will lay it on, so wee must not reject it till Christ will take it off. It is lawful to use means to free our selves of our troubles, but all means are not lawful to bee used. Wee must resolve to abide them all our dayes, rather than by the committing of the least sin to free our selves of them.

This was the resolution of that most learned and pious Martyr * Mr. *Philpot*, as he expresseth it himself in a Letter to *John Carelesse*, written while he was in the Stocks in *Bonner's* Coal-house; "The Devil rageth against mee, I am put in the Stocks in a place alone, because I would not answer such Articles as they would charge me withall, in a corner, at the Bishops appointment, and because I did not come to Masse when the Bishop sent for me; *I will bee all the dayes* of

* Acts and
Mon. l. ii.
1664.

"of my life in the stocks by Gods grace, rather than I will consent to the wicked generation."

In the eleventh of the *Hebrews* we read of the *Jewish Martyrs* in the time of the *Old Testament*; that they were tortured, not accepting deliverance; they might have had their lives if they would but have complied with their Adversaries in their wicked Idolatrous practices, but they would not accept of their lives upon such termes, they thought it much better to bee tortured upon the rack of this World, than upon the rack of a damnable Conscience.

The like we read of our *English Martyrs*, y^e *Mistress Anne Askew*, when shee was at the Stake had Letters sent her by the Lord Chancellor, offering her the Kings Pardon if shee would recant, but shee refusing so much as to look on them, returned this answer, *That shee came not thither to deny her Lord and Master.*

7 L. 8. 1130.

² Bishop *Hooper*, when a Box was laid before him with a Pardon in it (as was said) from the *Queen*, at the sight thereof cryed out, "If yee love my Soul, away with it, if you love my Soul away with it."

² L. 11. 1372.

² *George Marsh*, when the Deputy Chamberlaine of *Chester* shewed him a writing under a great Seal, saying, that it was a Pardon for him if hee would recant,

² L. 11. 423.

cant, answered, *That hee would gladly accept the same, but for as much as it tended to pluck him from God, he would not receive it upon that condition.*

b l. 21. 1459.

^b Master Bradford, when the Lord Chancellour promised him, that if hee would returne againe, and doe as they had done, hee should have the Queens Mercy and Pardon, made this reply; *"My Lord, I desire mercy with Gods mercy, but mercy with Gods wrath, God keep mee from. Many more might bee instanced in, but these may suffice; I shall now pass on to the next Sub-section, which is,*

SVBSECT. VI.

Of denying Self in respect of our Relations.

THis is the last particular to bee explained, and I shall dispatch it in a word.

¹ Negatively, it is not meant that wee should deny the workings of Natural affection towards them. God requires that wee should love all men, *Rom. 13. 8, 9.* even our very enemies, *Luke 6. 32. -- 35.* and that wee should express our love by doing good to all men, *Gal. 6. 10.* even to our enemies, *Prov. 25. 21. Rom. 12. 10.* now if wee bee thus bound to *all*, much more

more therefore to *some*; if thus to our enemies, much more therefore to our friends, to our kindred, to those of our owne family. Wee are some way related to all men, in as much as wee are all of one blood, *Acts* 17. 26. and therefore we must love all, and doe good unto all; but there are some to whom wee are more especially related, and those wee must love with a more especial love; the nearer the relation, the dearer the love, and the more endearing must the expressions of it be. And in this sense that particular precept to Husbands of loving their Wives, *Ephes*. 5. 28. and to Wives of loving their Husbands, *Tit*. 2. 4. must bee understood. *To be without natural affection* is made a note of the foulest wickedness, not only in the Gentiles, *Rom*. 1. 31. but also in the professors of the Gospel, *2 Tim*. 3. 3. of whom the Apostle saith, that if any provide not for his owne, and specially for those of his owne house, hee hath denied the faith, and is worse than an Infidel, *1 Tim*. 5. 8. The Pharisees taught the people (even as the Papists doe at this day) that if any one Consecrated his estate to God, he was exempted from his duty of relieving his poor Parents; if hee could say to his Father, or Mother, *It is Corban*, that is to say, a gift, by what soever thou mightest bee profited by mee, then hee should bee free, and they suffered

ferred him no more to doe ought for his Fa-
 ther, or his Mother. But our Saviour
 sharply reproveth them for it, telling them,
 that they rejected the Commandment of
 God, that they might keep their owne tradi-
 tion; Mar. 7. 9. and that they made the
 word of God of none effect through their tra-
 dition which they had delivered, vers. 13.
 therefore that must be warily understood,
 which hee elsewhere saith, If any man
 come to mee, and hate not his Father, and
 Mother, and Wife, and Children, and Bre-
 thren, and Sisters, he cannot be my Disci-
 ple, Luke 14. 26. Wee see it cannot bee
 understood absolutely (Christ means not
 so) but only in some certaine respect,
 when our love to them, and our love to
 Christ are incompatible, I shall thus ex-
 plaine it; Wee are to hate Father and
 Mother, Wife and Children, Brethren
 and Sisters, as wee are to hate other men.
 We are not to hate them absolutely, so as
 in no respect to bear any love unto them,
 for we are commanded to love them, and
 to doe good unto them, even the worst
 of them, as I have shewed above; but in
 some certaine respect, as they are enemies
 to God, and to our serving of God; so we
 not only may, but wee ought to hate
 them, and in this respect David pleads
 it unto God as an argument of his sincer-
 ity; Doe not I hate them O Lord that hate
 mee, and am not I grieved with those that
 rise

rise up against thee & I hate them with perfect hatred, I count them mine enemies. Now what follows? Search me, O God, and know my heart; try me, and know my thoughts, Psal. 139. 21, 22, 23. in this respect wee are to hate our nearest relations, and it is a special evidence of true love to Christ so to doe. And therefore,

2 Affirmatively, to deny Self in respect of our Relations is,

1 Not to connive at them in any way of sin, if wee be Superiours. It was commanded in the Law of Moses, If thy Son, or thy Daughter, or the Wife of thy bosome intice thee secretly, saying, Let us goe and serve other gods which thou hast not known, thou, nor thy Fathers, thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him, thine hand shall bee first upon him to put him to death, and thou shalt stone him with stones that hee dye, because hee hath sought to thrust thee away from the Lord thy God, Dent. 13. 6 -- 11. That this for the substance of it shall bee in force in the times of the Gospel, is fore-told in the Prophecie of Zechary, I will cause the Prophets, and the unclean spirit to passe out of the Land, and it shall come to passe, that when any shall yet Prophecie, then his Father and his Mother
that

that begat him shall say unto him, "Thou shalt not live, for thou speakest lyes in the name of the Lord; and his Father, and his Mother, that begat him shall thrust him thorow when hee prophesieth, Zechary 13. 2, 3.

• Levitz in
punitiōe I-
dololatra-
rum, puta a-
dorantium
vitulum su-
reum, Exod.
32. 28. Non
miserti sunt
amicorum &

A Blessing was pronounced upon the Tribe of Levi • because in the execution of Justice upon the Idolaters, Exod. 32. 27. they had no respect to their nearest relations, Deut. 33. 8, 9. And of Levi hee said, *Let thy Thummim and thy Urim bee with thy holy one, who said unto his Father, and to his Mother, I have not seen him, neither did hee acknowledge his Brethren, nor know his owne Children.*

cognatorum ac fratrum & filiorum suorum, sed occiderunt eos æque ac alios, perinde ac si eos non novissent, imo non vidissent aut adspexissent. A Lapide. Qui certe vergem sensus. Rivet. in Decal. 1. Tom. 1354.

Asa was commended for removing his Mother *Maachab* from being Queen, because shee had made an Idol in a Grove, 1 King. 15. 13. but old *Eli* sharply reprov'd, and threatned with a terrible Judgement, for his too much indulgence to his Sons, 1 Sam. 2. 27, 28, 29. *Wherefore kick yee at my Sacrifice, and at my Offering which I have commanded in my habitation, and honourst thy Sons above mee, to make your selves fat with the chiefest of*

all the Offerings of Israel my people wherefore
the Lord God of Israel saith, I said indeed
that thy house, and the house of thy Father
should walk before me for ever; but now the
Lord saith, Be it farre from me, for them
that honour me I will honour, and they that
despise mee shall be lightly esteemed. Behold,
the dayes come that I will cut off thine arm,
and the arme of thy Fathers house, and there
shall not be an old man in thy house, verl.
30, 31. Hee had reprov'd his Sons be-
fore, when their evil report was brought
unto him, verl. 23, 24. but this was not
enough ^d he was a Judge in Israel, and
therefore should have punished them;
which because hee did not (being loath
to crosse them) therefore God threatens
him in this manner here, and afterwards
saith concerning him, Behold, I will doe a
thing in Israel, at which both the eares of
every one that heareth it shall tingle; in that
day I will performe against Eli all things
which I have spoken concerning his house;
when I begin I will also make an end, for I
have told him that I will judge his house for
ever, for the iniquity which hee knoweth;
because his Sons made themselves vile, and
he restrained them not. And therefore I
have sworn unto the house of Eli, that the
iniquity of Elies house shall not bee purged
with sacrifice nor offering for ever, 1 Sam.
3. 11, 12, 13, 14. But suppose hee had
been but a private person, and so not

^d Debebat eos
fustibus & car-
cere coercere,
quia erat pater
& Magistratus.
Paræus in Loc.

able to reſtraine them himſelf, his duty had been to have brought them to the Judge, for ſo the Law in that caſe required, *If a man have a ſubborne and rebellious Son, which will not obey the voyce of his Father, or the voyce of his Mother, and that when they have chaſtened him will not hearken unto them, then ſhall his Father and his Mother lay hold on him, and bring him out unto the Elders of his City, and unto the gate of his place, and they ſhall ſay unto the Elders of his City, this our Son is ſubborne and rebellious, hee will not obey our voyce, he is a glutton, and a drunkard, Dent. 21. 18, 19, 20.* where obſerve, that they were firſt to chaſten him themſelves, before they brought him to the publick Magiſtrate.

And this God ſtill requires of all Parents, that when by admonition and reproof they can prevaile nothing upon their Children, they ſhould try what may bee done by correction. *Chaſten thy Son while there is hope, and let not thy ſoul ſpare for his crying, Prov. 19. 18. Withhold not correction from the childe, for if thou beateſt him with the rod he ſhall not dye, thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell, Prov. 23. 13, 14. The rod and reproof give wiſdome, but a childe left to himſelf bringeth his mother to ſhame, Prov. 29. 15. Correct thy Son, and hee ſhall give thee reſt, yea he ſhall give delight*

delight unto thy soul, vers. 17. By these Scriptures it appears, that correction is an Ordinance of God, and a means by him appointed, not only in order to the credit and quiet of the Parent, but the Salvation of the Child also, and therefore cannot be neglected without manifest danger of his eternal Damnation. Now, what Parent that has any bowels of compassion in him, can endure to think that through any neglect of his, his Childe should bee cast into Hell? It pitties some to hear their Children crying here, but how will they endure to hear them roaring in Hell-fire hereafter? How will they endure to hear them cursing them at the Day of Judgement, and crying for vengeance upon them, for not restraining them from those sinful Courses that brought them to so great a misery? But to proceed, *To deny Self in respect of our Relations, is,*

2 Not to comply with them in any way of sin, if we be inferiours. This was the sin of *Abaziah*, *Hee walked in the wayes of the house of Ahab, for his mother was his counsellour to doe wickedly*, 2 Chro. 22. 3. This likewise was the sin of *Herodias*, who upon her Mothers counsel asked *John Baptists* head, *Matth. 14. 8*, Though with all humbleness and readiness of mind wee are bound to entertaine the counsel and command of our Parents,

and to submit unto them, yet if in any thing they run cross to the Counsels and Commands of God, wee must chuse to incurre their displeasure, and to undergoe the greatest evils that can possibly follow upon it, rather than to yeeld unto them.

c A&S and
Mon. l.ii. 1758

c A notable example of this wee have in the Story of Mr. *Julius Palmer*, a Martyr in Queen *Maries* dayes, who being persecuted by the Papiſts, and turned out of his living, was brought to such extremity that hee had not wherewithall to finde himself bread; whereupon he went to his Mother, hoping to obtaine at her hands certaine Legacies due to him by his Fathers last Will, which hee should have received certaine years before; his mother understanding his state and errand by two of his friends (whom he had sent before to entreat for him) as soon as shee beheld him on his knees asking her blessing, as hee had been accustomed to doe, "*Thou shalt (said shee) have Christs curse and mine wheresoever thou goe.* Hee pausing a little as one amazed at so heavie a greeting, at length said, O Mother, your owne Curse you may give mee, which I never deserved, but Gods Curse you cannot give me, for he hath already blessed me. *Nay (said shee) thou wentest from Gods blessing into the warme Sun; when thou wert banished for an Heretick out of* that

that Worshipful house in Oxford, and now for the like knavery art driven out of Redding too. Alas, Mother (said hee) you have been mis-informed, I am no Heretick, for I stand not stubbornly against any true Doctrine, but defend it to my power. Well (quoth shee) I am sure thou dost not beleeve as thy Father and I, and all our fore-fathers have done, but as wee were taught by the new Law in King Edwards dayes, which is damnable Heresie. Indeed I confels (said hee) that I beleeve that Doctrine which was taught in King Edwards time, which is not Heresie but truth, neither is it new, but as old as Christ and his Apostles; "If thou bee at that point (said shee) I require thee to depart from my house, and out of my sight, and never take mee for thy Mother hereafter. As for money and goods I have none of thine, thy Father bequeathed nought for Hereticks; Faggots I have to burne thee, more thou gettest not at my hands. Mother (said hee) whereas you have cursed mee, I againe pray God to bless you and prosper you all your life long; and so (with abundance of tears trickling down his cheeks) hee departed from her, not knowing which way to turne his face.

There is one thing more that is required by way of Self-denial in respect of our Relations, and that is,

3 Not to adventure upon any Sin, either of Omission, or Commission for their sakes, whether wee bee superiours or inferiours.

¶ l. II. 1415

¶ *Rawlins White*, another of the Martyrs in Queen *Maries* dayes, being led forth to bee Burned, was brought to a place where his poor Wife and Children stood weeping, and making great lamentation, the sudden sight of whom so pierced his heart, that the very tears trickled down his face; but he soon after as though hee had misliked this infirmity of his flesh, began to bee as it were altogether angry with himself, insomuch that in striking his breast with his hand hee used these words, "*Ab Flesh, stayest thou mee so? Wouldest thou faime prevaile? well, I tell thee, doe what thou canst, thou shalt not by Gods grace have the victory.*"

¶ l. II. 1464

¶ Master *Bradford* being in Prison, one of the Earl of *Derbies* Servants came to him, saying, My Lord hath sent mee to you, hee willeth you to tender your self, and he would be a good Lord unto you; To whom Mr. *Bradford* replied, *I thank his Lordship, but in this case I cannot tender my self more than Gods honour.* Ah, Master *Bradford*, said the Servant, consider your Mother, Sisters, Friends, Kinsfolk, and Country, what a great discomfort will it bee unto them to see you dye as an Heretick; Mr. *Bradford* answered,

answered, *I have learned to forsake Father, Mother, Brother, Sister, Friend, and all that ever I have, yea even mine own self, for else I cannot bee Christs Disciple.* And so much for this Sixth Sub-section, wherewith I shall here end the *Explication*, and shut up this second Chapter.

CHAP. III.

The Demonstration.

HAVING shewn what Self-denial is in the general, and what it is in respect of *Inherent grace, Common gifts, Good works, Worldly enjoyments, Worldly sufferings*, and our *Relations* in particular; I come now to demonstrate the necessity of it, and for this I shall need doe no more, but shew the impossibility of coming after Christ without it.

Arg. If it bee impossible for any one without Self-denial to come after Christ, then whosoever will come after Christ, must of necessity deny himself.

But it is impossible for any one without Self-denial to come after Christ.

Therefore whosoever will come after Christ, must of necessity deny himself.

To come after Christ (as I have exprest

it in the Doctrine) is to come after him in the way of holiness unto eternal happiness. Now, that it is impossible for any one without Self-denial to come after Christ in the way of holiness unto eternal happiness, will manifestly appear in the proof of these two particulars following.

1. That it is impossible for any one to come after Christ unto eternal happiness, without coming after him in the way of holiness.

2. That it is impossible for any one to come after Christ in the way of holiness, without denying himself.

For the first of these, *That it is impossible for any one to come after Christ unto eternal happiness, without coming after him in the way of holiness*, I prove it by these three Arguments,

Arg: 1. If it be impossible for any one without coming after Christ in the way of holiness to enter into the kingdom of God, then it is impossible for any one without coming after Christ in the way of holiness, to come after him to eternal happiness.

But it is impossible for any one without coming after Christ in the way of holiness, to enter into the kingdom of God.

Therefore, it is impossible for any one without coming after Christ in the way of holiness.

holiness, to come after him to eternal happiness.

By the *Kingdome of God* here, is meant the *Kingdome of glory*, Mar. 10. 37. compared with *Mat. 20. 21.* into which Christ himself is entred, 1 *Tim. 3. 16.* and unto which he brings all those whom he brings to eternal happiness, *Heb. 2. 10.* and out of which it is certaine there is no happiness, as is evident, *Mar. 9. 47.* where to enter into the *Kingdome of God* is all one with entering into life, vers. 45. and that which is opposed unto it is, *To be cast into Hell*, where their worme dyeth not, and the fire is not quenched, vers. 48.

The Proposition then is undeniable, the Assumption is proved by these Scriptures, *Verily I say unto you, whosoever shall not receive the Kingdome of God as a little childe, he shall not enter therein. No man having put his hand to the Plough, and looking back is fit for the Kingdome of God, Luke 9. 62. Verily, verily I say unto thee, except a man be borne againe, he cannot see the Kingdome of God, John 3. 3. Except a man bee borne of water and the Spirit, he cannot enter into the Kingdome of God, vers. 5. Know yee not, that the unrighteous shall not inherit the Kingdome of God? Bee not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with man-kind, nor Theeves, nor Covetous, nor Drunkards, nor Revilers,*

Mark 10. 15

nor Extortioners, shall inherit the Kingdome of God, 1 Cor. 6. 9, 10. Now the works of the flesh are manifest, which are these, *Adultery, Fornication, Vncleanenes, Lasciviousness, Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like;* of the which I tell you before, as I have also told you in time past, that they which doe such things shall not enherit the Kingdome of God, Galath. 5. 19, 20, 21. For this you know, that no Whoremonger, nor unclean person, nor covetous man who is an Idolater, hath any inherisance in the Kingdome of Christ, and of God, Ephes. 5. 5. Blessed are they that doe his Commandements, that they may have right to the Tree of Life, and may enter in thorow the gates into the City, for without are Doggs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a lye, Revel. 22. 14, 15. See Mat. 5. 19, 20. and chap. 7. 21. and the Parable of the ten Virgins, chap. 25.

Arg. 2. If it bee impossible for any one without coming after Christ in the way of holiness to see God, then it is impossible for any one without coming after Christ in the way of holiness, to come after him to eternal happiness.

But it is impossible for any one without

out coming after Christ in the way of holiness to see God.

Therefore it is impossible for any one without coming after Christ in the way of holiness, to come after him to eternal happiness.

The happiness of the Kingdome of Glory consists in seeing of God, 1 Cor. 13. 12. 1 John 3. 2. therefore Christ pronounceth of the pure in heart, that they are blessed, for this reason, because they shall see God, Matth. 5. 8. therefore the impure, that is, such as live and dye without holiness, must needs be cursed, for they shall never see God, Heb. 12. 14. Follow peace with all men, and holiness, without which no man shall see the Lord.

Arg. 3. If it be impossible for any one without coming after Christ in the way of holiness, to escape eternal Damnation in Hell fire, then it is impossible for any one without coming after Christ in the way of holiness, to come after him to eternal happiness.

But it is impossible for any one, without coming after Christ in the way of holiness, to escape eternal Damnation in Hell fire.

Therefore it is impossible for any one, without coming after Christ in the way of holiness, to come after him to eternal happiness.

The Proposition none will deny that under-

understands, and beleeves what eternal Damnation in Hell-fire is; the Second part is proved by these testimonies of Scripture, *The Son of man shall send forth his Angels, and they shall gather out of his Kingdome all things that offend, and them which doe iniquity; and shall cast them into a furnace of fire, there shall be wayling and gnashing of teeth, Matth. 13. 41, 42. Yee Serpents, yee generation of Vipers, how can yee escape the Damnation of Hell? Chap. 23. 33. Then shall hee also say unto them on the left hand, Depart from mee yee cursed into everlasting fire, prepared for the Devil and his Angels, chap. 25. 41. -- Whose fan is in his hand, and hee will thorowly purge his floore, and will gather the Wheat into his Garner, but the Chaffe hee will burne with fire unquenchable, Luke 3. 17. The hour is coming, in the which all that are in the graves shall hear his voyce, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation, John 5. 28, 29. Seeing it is a righteous thing with God to recompence tribulation to them that trouble you -- when the Lord Jesus shall bee revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall bee punished with everlasting destruction from the presence of the Lord,*

Lord, and from the glory of his power, 2 Theff. 1. 6, 7, 8, 9. Even as Sodome and Gomorrah, and the Cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Epist. of Jude, vers. 7. But the fearful, and unbelieving, and the abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and Lyars, shall have their part in the Lake which burneth with fire and brimstone, which is the Second Death, Revel. 21. 8.

Thus I have proved the first Particular, That it is impossible for any one to come after Christ to eternal happinesse, without coming after him in the way of holinesse.

The Second, That it is impossible for any one to come after Christ in the way of holinesse, without denying himself, I prove thus.

Arg. If it bee impossible for any one to come after Christ in the way of holiness, without denying one, that will never consent that hee should walk in the way of holinesse: but (if hee be not denied) will certainly lead him into the way of sin; then it is impossible for any one to come after Christ in the way of holinesse without denying himself.

But it is impossible for any one to come
after

after Christ in the way of holinesse, without denying one, *that will never consent that he should walk in the way of holinesse, but (if he be not denied) will certainly lead him into the way of sin.*

Therefore it is impossible for any one to come after Christ in the way of holiness without denying himself.

The reason of the *Consequence* is, because,

1 *Self* will never consent that any one should walk in the way of holiness. One that is at enmity against God, and neither is, nor can be subject to the Law of God, will never consent that any one should walk in the way of holiness; but such is *Self*, Rom. 8. 7. *The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be,*

Again, one that lusteth against the Spirit, and is contrary to the Spirit, will never consent that any one should walk in the way of holinesse; But this is true of *Self*, Gal. 5. 17. *The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other.* Therefore *Self* will never consent that any one should walk in the way of holiness. But,

2 (If he be ^{not} denied) will certainly lead him into the way of sin. For,

1 He is *wholly* deprived of *virtue*, whereby he should be inclined to doe well. For I know

know that in me (that is, in my flesh) dwelleth no good thing, Rom. 7. 18.

2 He is wholly depraved by the opposite habit of *Vice* which succeeds, for, *Contrariorum immediatorum necesse est alterum inesse subjecto capaci, alterum non inesse*; that being absent, this must needs be present, and fill up its room, being immediately contrary to it. Hence, in the Scripture, an *homogeneous corruption* is attributed, not only in the general to the whole man, but also to every part of it in particular, ^h as to the *understanding*, Gen. 6. 3. Rom. 8. 3. to the *Conscience*, Tit. 1. 15. ⁱ to the *Will*, Gen. 8. 21. to the *affections*, Rom. 1. 24. and to all the members of the body, Rom. 6. 19.

^h Cum igitur peccatum duo dicat, aversionem ab incommutabili bono, & conversionem ad bonum commutabile, &

ex ordine Divinae providentiae a scientia ceciderit in ignorantiam, a bonitate in malitiam, a potentia in infirmitatem; ab unitate potentiarum in concupiscentiam; sequitur nec defectiva solum, sed etiam effectiva hominem ignorare quid sit bonum suum & quae sint media perveniendi ad illud; id est, non solum potest dici, quod non sciat, sed etiam quod falso presumit esse quod non est. Ferrus Scholast. Orthod. specime, c. 19. Sect. 3.

ⁱ At voluntas non potest non velle quod in de cavit intellectus. Cum ergo falsum tantum intelligat, &c. sequitur ut voluntas velit tanquam bonam, quod verè bonum non esse nec posse, non velle, ib. Sect. 5. Nam etsi electiva facultas in homine maneat quam diu manet bona, quam nihil eripere potest, certum est tamen, ingentem pravitatem vetare ne neq. angelus bene utatur homo & id eligat quod verè bonum sit secundum Deum. Rivet. com. in Exod. c. 2. 752. c. 1.

3 Being thus deprived and depraved, as he doth nothing that is good, *Romans 3. There is none that doth good, no not one, vers. 12.* so whatsoever hee doth is evil, as it followes, *Their throat is an open sepulcher, with their tongues have they used deceit, the poyson of Aspes is under their lips; whose mouth is full of cursing and bitterness, their feet are swift to shed blood; destruction and misery are in their wayes, and the way of peace they have not known, vers. 13, 14, 15, 16, 17.* And it must needs be so, for *Operatio sequitur esse*, as is the *Habit*, so is the *Action* that proceeds from it; but there being no other *Habit* in *Self*, but such as inclines him to sin (being wholly deprived of that power whereby hee should will well, as I have shewn above) it followes that hee doth nothing but sin, and therefore (if hee be not denied) will certainly carry one into the way of sin.

Now, that it is impossible to come after *Christ* in the way of holiness, without denying such an one, &c. cannot be doubted, for not to deny such an one, is, to come after him in the way of sin; and, to come after him in the way of sin, is not to come after *Christ* in the way of holiness; and, to come after *Christ* in the way of holiness, and not to come after *Christ* in the way of holiness, are contradictories, and that both should be true, is impossible, for *Posito uno ex contradictoriis, removetur alterum, & contra*; the

the affirmation of the one, is the denial of the other, therefore to come after Christ in the way of holiness without denying ones Self is impossible, therefore to come after Christ to eternal happiness, therefore to come after Christ at all; therefore, whosoever will come after Christ must of necessity deny himself, *Quod erat demonstrandum*; Self and Christ are irreconcilable adversaries not only *opposita*, but *contraria*, they are *adversa*, two overthrowing neighbours that will never agree, but are directly opposed one to the other continually. They lead their followers into contrary wayes, and therefore it is impossible for any one to come after both; *Noman can serve two Masters*, for either he will hate the one and love the other, or else he will hold to the one and despise the other, yee cannot serve God and Mammon, *Matth. 6. 24.* And this shews that Self-denial is necessary, not only *Necessitate precepti*, as it is a duty, but also *Necessitate medii*, as it is a means, it being the only *Removens prohibens* that which removes the impediment, that which takes out of the way, that that lets and hinders our coming after Christ, without which it is certaine wee can never come after him. Thus of the Demonstration, the Application follows.

CHAP. IV.

The Application,

THe Doctrine being explained, and demonstrated, comes now to bee applied, and first by way,

SECT. I.

Of Information.

IF this be so, that Self-denial is of such necessity, that without it, it is impossible for any one to come after Christ; *Then there are but few that doe come after Christ.* The reason is, because *there are but few that doe deny themselves.* That there are but few that doe deny themselves, will plainly appear, if wee set aside all those,

1 Amongst Ministers.

That are *blinde and ignorant, dumbe doggs that cannot bark, Isa. 56. 10.*

That desire to be Teachers of the Gospel, *understanding neither what they say, nor whereof they affirm, 1 Tim. 1. 7.* wresting the Scriptures to their own and other mens destruction, *1 Pet. 3. 16,*

That

That are sloathful and negligent, lazie
Doggs that will not bark, *sleeping, lying*
down, and loving to slumber, *Ila. 56. 10.*
that hide their talent, *Mat. 25. 18.*

That spend more of their time in the
Kitchen, in the Fields, in the Barn, and the
Market-place, *Matth. 20. 3.* than they doe
in their studies.

That never think of their Sermons till
Friday night, or Satterday; that is, *that*
never study till needs they must.

That are covetous and catching, greedy
doges, *which can never have enough,* *that*
look all of them to their owne way, *every one*
for his gaine from his quarter, *Ila. 56. 11.*

* That feed them-
selves, but not the
flock; *that eat the*
fat, and cloath them-
selves with the wool,
but doe not strengthen
the diseased, nor heal
that which is sick, nor
bind up that which is
broken, nor bring a-
gaine that which is
driven away, nor seek
that which is lost, but
with force and with
cruelty doe rule over
them, *Ezek. 34. 2,*
3. 4.

* Some will spend and some will spare,
and some will lay it up in store;
Acare of souls they care not fore
so they mawe money take,
Whether her souls be won or lore,
bet profits they will not forsake.

Chaucer, The Plowmans Tale.
fol. XCVII.

Wish change of many manner meats;
with song and solace sitting long,
And filleth her wombe, and fast fretes,
and from the maat to the gonge,
And after maat wish Harp and Songs
and each man mote hem Lords call,
And hote spices ever among;
such false fayours soule hem fall.

ibid. fol. XCIII.

That are given to Luxury and Riot, that say, *Come yee, I will fetch Wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant,* Isa. 56. 12.

That are the greatest Fashion-mongers of any in their Parish, that put themselves into strange apparel; that powder their hair, and trick up themselves in such sort, as they seem to be rather Actors in a Play, than Preachers of a Crucified Christ.

That love the uppermost roomes at feasts, and the chief seats in the Synagogues, and greetings in the Markets, and to be called of men, Rabbi, Rabbi, Mat. 23. 6, 7.

That love to have the prebeminence amongst their Brethren, with Diotrophes, 3 Epist. of John, vers. 9. and therefore prate with malicious words against others more worthy than themselves, as he did, *ibid.* vers. 10.

That get such Assistance as may serve as a soile, and may not be able to eclipse them, and if they have any such endeavour to remove them, envying them because they doe excel, and hating them because they find better acceptance among the people than themselves.

That speak perverse things, to draw Disciples after them, Act. 20. 30.

That doe as Heven in robes, serve some opinion already taken up by some rising party, and wrest the Scripture for the justification of it.

That

That make parties, and maintaine Factions amongst their people, by that means to carry on their owne ends the better.

That make use of the favour and authority of some Great man, to over-awe their people, from marking their misdemeanours, and prosecuting of them.

That hate those of their Brethren, that deale most faithfully with them, in telling them of their faults, and can in no wise endure to be reproved.

That hate the most godly in their Parish.

That will not countenance the people in examining their Doctrine with the Beggars, lest they should come to bee as wise as themselves.

That dare not purge their Congregations, seperating the precious from the vile, at the administration of the Sacraments, least their Tythes should not bee paid.

That are Time-servers, and Man-pleasers, Gal. 1. 10.

That speake *placantia*, smooth things, Isa. 30. 10. especially to great men, dawning them with untempered mortar, seeing vanity, and driving lyes unto them, saying, Thus saith the Lord God, when the Lord hath not spoken, Ezek. 22. 27, 28.

That would bee accounted University men, when indeed they are not.

That make use of such words in their Sermons as they doe not understand, nor know how to pronounce, that they might be thought to be learned.

That kinde heauie burdens, and grievous to be borne, and lay them on mans shoulders, but they themselves will not move them with one of their fingers, Mat. 23. 4.

That having put their hands to the Plow, doe afterwards look back, Luk. 9. 62. that leave off preaching, when they have gotten great estates. -- All those

II. Amongst Magistrates.

That count Religion a matter of indifference; whether there bee preaching, or no preaching; Sabbaths, or no Sabbaths; Sacraments, or no Sacraments, all is one to them, like Gallio, they care for none of these things, Acts 18. 17.

That take up a forme of godliness, to keep up a good opinion of themselves amongst the godly, but deny the power of it, according to that Atheistical precept of Machiavel, *Oportet Principem religiosum esse, religiosum nefas.*

That notwithstanding they make a great profession, yet refuse to be members of any particular Church of Christ upon earth, being loath to acknowledge the power of Church-Officers over them, and fearing to bee called to account for their irregular proceedings, the command

mand of Christ to the contrary notwithstanding.

That make and foment *Divisions* amongst *Professors*, the better to rule them all, according to that devillish principle, *Divide, & impera.*

That have no zeal for God in any thing wherein their *owne private interest* is not concerned.

That care more to bee *great*, than to be *good*.

That desire the society and company of good Ministers, only by that means to be the more honoured before the people, *1. Sam. 15. 30.*

That hear them *gladly* so long as they preach general truths, but when they once come to reprove them for their *Herodias*, the darling sin that apparently reigns in them, then they cast them off, it may be persecute them, as *Herod* did *John the Baptist*.

That follow the administration of Justice only as a Trade for gain; that *love with shame*, *Give yee*, *Hos. 4. 18.*

That make use of their authority chiefly for the raising of themselves, their Families, and Allyes, without respect to any thing but consanguinity and affinity, *Isa. 32. 25.*

That care not to undoe a Nation, so they may set up themselves upon the ruines of it.

That cast off the rule of the Law, and governe Arbitrarily, rendring no other account of many of their actions; but, *Sic volo, sic jubeo, stat pro ratione voluntas.*

That over-awe men from their right by the fear of their authority, the thing is unreasonable to bee yeilded to, a most unjust thing, yet being set on by some friend whom they have a mind to pleasure, though they doe not peremptorily require it to be done, yet they intimate so much as that they would not bee well pleased if it should not bee done, which is enough to the poor oppressed *Defendant*, (fearing to make so great a man his enemy) against all right to part with his right.

That carry their *Bias* in their Pockets and can clap it on, and take it off as may best serve their turn to play their owne game.

That are *Willows*, and not *Oakes*, that will turne with the streame which way so ever it runs.

That first make a *necessity*, and then plead it as a just reason of their unreasonable undertakings.

That set some a work to act the part of enemies to the state, purposely to betray others, or to get intelligence of the enemies proceedings.

That *help the ungodly*, which was the sin

sin of *Jehosaphat*, for which the Prophet *Hanani* reprov'd him, *2 Chron.* 19. 2.

That spare those whom God would have destroyed, which was the sin of *Saul*, for which *Samuel* reprov'd him, *1 Sam.* 15. 17, 18, 19. 23. and of *Ahab*, for which one of the Sons of the Prophets prophesied his destruction, *1 King.* 20. 42.

That make good Lawes, and are the first that break them themselves.

That doe greatly multiply to themselves silver and gold, contrary to that, *Deut.* 17. 17. and their heart is lifted up above their brethren, *vers.* 20.

That are as *Heifers*, that are taught, and love to tread out the corn, *Hos.* 10. 11.

That build up what they have destroyed, and destroy what they have built up.

That are not a terror to evil works, but to the good, contrary to that, *Rom.* 13. 3. that bear the sword in vaine, contrary to that, *vers.* 4.

III. Amongst Husbands.

That doe not love their Wives, but are bitter against them, *Col.* 3. 19.

That doe not provide for them, *Exod.* 21. 12.

That doe deale treacherously with them, *Mal.* 2. 15.

That love them more than Christ, *Luk.* 14. 26.

That

That follow their wicked counsel, *Gen.*

3. 17. 21.

That neigh after their neighbours wives,
Jer. 5. 8.

IV. *Amongst Wives.*

That doe not love their Husbands,

Tit. 2. 14.

That will not submit unto them, *Ephes.*

5. 22. *Col.* 3. 18. *Tit.* 2. 5.

That tempt them to sin, *Gen.* 3. 6. *Judg.*

14. 15. *Job* 2. 9. *1 King.* 11. 3, 4.

That are Complotters with their Husbands in any wickednesse, *Acts* 5. 2.

That encourage them to any thing that is evil, *1 King.* 21. 5.

That despise them in their hearts, and scoff at them for their zeal in the wayes of God, *2 Sam.* 6. 20.

That loathe their Husbands, *Ezekiel*

16. 45.

That cast their eyes upon others to lust after them, *Gen.* 39. 7.

That take Strangers instead of their Husbands, *Prov.* 7. 19.

V. *Amongst Parents.*

That honour their Sons above God,
1 Sam. 2. 19.

That doe not restraine them from their sinful courses, *1 Sam.* 3. 13. but suffer them to have their owne wills, *Proverbs*

29. 15.

That

- That doe not beaſten them betimes,
Prov. 13. 24.

- That let their ſoul ſpare for their crying,
Prov. 19. 18.

That miſ-place their affection upon the
unworthieſt of their Children, Gen. 25. 28.

That provoke them to wrath, Ephel. 6. 4.
and diſcourage them by their harſh and
auſtere, and unnatural carriage towards
them.

- That lay up ill-gotten goods for them,
Hab. 2. 9, 10.

VI. Amongſt Children.

That love Father and Mother more
than Chriſt, Mat. 10. 37.

That approve of their ſins, and live in
the praife of them, Pſal. 40. 13, Jerem.
7. 18.

That preferre the Father before the
Mother in their reſpects, or the Mother
before the Father, honouring one, and
deſpiſing the other.

That honour them only in ſhew and
pretence, 2 Sam. 14. 32. Mat. 21. 28, 30.
but for their owne ends, 2 Sam. 14. 33.

That ſet light by them, Ezek. 22. 7.

- That deſpiſe their inſtruction, Prov. 15.
5. and their commands, Prov. 30. 17.

That deſpile them when they grow
old, Prov. 23. 22.

That reproach them, Gen. 9. 22, 25.
1 Sam. 15. 3. and curſe them, Prov. 30. 11.

and

and give them froward and perverse answers, *Gen. 34. 29.*

That conceit themselves wiser than their Parents, fitter to manage their place than they, *2 Sam. 15. 3.*

That upbraid them with what they have done for them, *Luke 15. 28.*

That envie the expressions of their Parents love to their other Brothers or Sisters, *Gen. 37. 4. Luke 15. 28, 29.*

That think much to relieve their Parents in their wants, *Mar. 7. 10, 11, 12. Jer. 22. 13. Mal. 3. 5. Col. 4. 1.*

That rob them, and waste their estates, *Prov. 28. 24.*

VII. Amongst Masters.

That pinch them in their Dyet, that defraud them of their Wages, *Gen. 31. 7.*

That will not allow them time for Meditation, and prayer in secret, but call them up early to their work, and as soon as they be out of their Beds set them about it.

That doe not instruct them in the Principles of Religion, that doe not command them to serve the Lord, *Gen. 18. 19.*

That doe not restrain them from prophaneing the Lords Day.

That covet their Neighbours Manservant, or his Maid-servant, and entice them away.

VIII. A-

VIII. *Amongst Servants.*

That are not obedient to their Masters with fear and trembling, in singlenesse of their heart as unto Christ, but serve them with eye-service, as men-pleasers; not as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord, and not to men, Ephel. 6. 5, 6, 7. Col. 3. 22, 23.

That can bee content to bee subject to Masters that be good and gentle, but not to the froward; that cannot out of Conscience towards God endure grief, suffering wrongfully; that cannot when they doe well and suffer for it, take it patiently. Contrary to that, 1 Pet. 2. 18, 19, 20.

That being reproved, answer again, contrary to that, Tit. 2. 9.

That purloyn, shewing no good fidelity; contrary to that, vers. 10.

That are prodigal of their Masters time, but sparing of their owne, will spend little or none of that in the service of God.

IX. *Amongst Buyers.*

That discommend the Commodity before they have bought it, saying, *It is naught, it is naught*; that they may get it at an undervalue, but when they are gone their way then they boast, Prov. 20. 14. glorying and applauding themselves in the

the good bargain they have made.

That say in their hearts, and in their words too (it being their Principle) *Let the Seller look to himself, He buy as cheap as I can.*

That doe wish for their Neighbours goods, that they might have them, either for nothing, or for half the worth, and if it could be so, would count it the best Market that ever they made.

That get some to intice the Seller, bribing Servants, &c. that hee may by that means bee the more easily perswaded to part with his commodity.

That take advantage of the Sellers ignorance, or necessity.

That swallow up the poore and needy, even to make the poore of the Land to faile.

That borrow other mens money, and pay them out of extorted Purchases, gotten by that money.

That doe ingrosse Commodities, and fore-stall the Market.

That joyn house to house, that lay field to field till there be no place, that they may be placed alone in the midst of the earth, Isa. 5. 8.

That will out-bid another, purposely to get the bargain from him, before they know his mind, whether hee will not give the same price.

That buy stolen goods, or things which

which the Seller has no power to alienate.

That buy upon the Sabbath Day.

X. *Amongst Sellers.*

That over-command their Commodities, saying, "*They are so good, or of such a sort, that they gave so much for them, and were offered so much for them,*" when their Consciences in the meane while tell them that they doe but lye.

That raise up false reports, saying, that they are grown scarce, that there is like to be Warre, &c. (which they know to be false) purposely to make them go off the sooner.

That promise to use men kindly, and to sell cheaper than others (when they intend no such matter) purposely to draw men in.

That invite men into their houses, and give them good entertainment, but afterwards let it down in the prizes of the Commodities that they buy.

That raise an ill report of their neighbour Trades-men, to get off their Customers.

That goe to the Ale-houses, and spend so much upon their Chapmen till they make them drunk, that they may make a better bargain.

That make a great profession of Religion, that they may be the rather trusted.

That

That sell one thing for another.

That say, *When will the New Moon be gone, that wee may sell Corn? and the Sabbath, that wee may set forth Wheat, making the Ephah small, and the Shekle great, and falsifying the ballances by deceit? That wee may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the Wheat?* Amos 8: 5, 6.

That sell unlawful Commodities, as Cards and Dice, Beauty-spots, &c.

That aske double the price, that so they may abate.

That make this their Principle, *Let the buyer look to himself.*

That sell good Commodities at first, that they may put off bad afterwards.

That sophisticate their Wares.

That keep false Accompts.

That keep all till a deat time.

That murmur when God sends a plentiful year, because they cannot sell so dear as before.

That rejoyce at the newes of a Shipwrack, wherein some store of the Commodity that they sell is cast away, because then that which they have will not lye upon their hands, but goe off at any rate.

That will allow no time for Family prayer, and reading of the Word, lest they should lose some Customers in the mean while.

That

That will not keep up Family duties, for fear of displeasing such Customers as doe not affect religion.

If we set aside *all these*, how few will there be left that doe in deed, and in truth deny themselves, and consequently, how few that doe come after Christ!

Obj. But must all these be set aside for such as doe not deny themselves? Are none such to be taken for Self-denying persons?

Ans. None such as doe live in any of the fore-mentioned Evils, either of Omission or Commission, are to be taken for Self-denying persons. To live in any one sin is inconsistent with Self-denial, for that consists in integrity¹ of aversion from sin, and conversion to God, *Quoad Assensum & conatum*, though it doth not exclude all sin, yet it excludes all reigning sin; it will not endure that a man should cast off some sins, and retaine some other in *delictis*; nor will it allow that one should plough here, and make a bawke there; though one should doe never so many things, with Herod, Mar. 6. 20. yet if there be but one thing lacking, as in the young man, Luke 18. 22. such an one doth not truly deny himself in any thing, and though hee abandon never so many evils, yet if hee continue in the allowed practise of but one known sin with Namaan, 2 King. 5. 18. hee doth but deceive himself, his religion is in vain, Jam. 1. 26.

S

As

¹ Vines on
Numb. 14.
Serm. before
the Parl.

As hee doth not come after Christ in the way of holiness, so hee cannot come after him to eternal happiness.

Obj. I but when all these are set aside, it may bee those that are left, namely those that doe in deed and in truth deny themselves, will for all that bee found to bee the greater number.

Answ. No, for the Apostle tells us, that *All seek their owne, not the things which are Jesus Christs*, Phil. 2. 21. which I am sure is true of all Natural men, and they are the greatest number even under the Gospel, *for many are called, but few are chosen*, Mat. 20. 16. therefore there are but few that doe deny themselves, and consequently but few that doe come after Christ.

Obj. Well, suppose there are but few that doe come after Christ, what follows then?

Answ. Why then it follows

1 That the greatest part are Hypocrites, for to professe to come after Christ (as all that call themselves Christians doe) and in the mean while to seek themselves, and not Christ, is to play the Hypocrites, and you know what is their portion, *Job* 8. 13, 14, 15, 16, 17, 18, 19. and *Chap.* 15. 34. and *Mat.* 24. 51.

2 That every one hath cause to bee jealous of himself, and to try what manner of person hee is. But of this beneath *Seet. 2. Subseet. 2.*

3 That

3 That there is great need of preaching and pressing this Doctrine of Self-denial, and therefore I shall apply it secondly by way,

SECT. II.

Of Exhortation.

TO all you who have not as yet begun to deny your selves, that you would now begin to doe it. You have yeelded long enough, yea too long; the time past of your life may suffice you to have wrought the will of the Gentiles, when yee walked in lasciviousnesse, lusts, excesse of wine, (Witch-craft, Hatred, Varriance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Gal. 5. 20, 21.) Revellings, Banquetings, and abominable Idolatries, 1 Pet. 4. 3. Oh! for the Lord Jesus Christ his sake, for your owne precious souls sake yeeld no longer, though you have never in all your life denyed yourselves hitherto, yet now take heart to doe it; To day if yee will hear his voyce, harden not your hearts; Heb. 4. 7. If you meane not to deny Christ; then deny yourselves; if you will not deny yourselves, you must needs deny him, for hee asks for Self-denial. And who would

deny Christ? Who in this Congregation can finde in his heart to deny the Lord Jesus? Doe you not say he is your Lord, and your King, your Saviour, and your Redeemer? one that shed his most precious Blood for you, and can you finde in your heart to deny such an one? Nay if you would not have Christ deny you, if you would not have him *laugh at your calamity, and mock when your fear cometh, when your fear cometh as a desolation, and your destruction cometh as a whirlwind, when distresse and anguish cometh upon you,* being ready to receive the dreadful Sentence of your eternal Condemnation before his terrible Judgement-seat, if then you would not have him *professe unto you that hee never knew you, nor say, Depart from mee yee that work iniquity, Matth. 7. 23. Depart from mee yee cursed into everlasting fire, prepared for the Devil and his Angels (Matth. 25. 41.)* take heed that you deny him not now, by not denying your selves. I have spoken already by way of *conviction* to your judgements, I shall now speake by way of *perswasion* to your affections; and oh! that by perswading I could perswade!

The Poets feigne of *Orpheus*, a Musician of *Thrace*, that in playing of his Harp, hee was so skillful that hee would stop the current of Rivers, tame wilde Beasts, and make Woods and Mountains follow

follow after him. How happy should I think my self if any thing that I shall say might bee of that powerfully-moving vertue, and efficacy upon the *stocks* and *stones*, and *beasts in mens likenesse*, that are before mee, as (contrary to their Natures) to make them follow after Jesus Christ! Could I say much more than I can, nay, could I say whatsoever can bee said by the *tongues of men and Angels*, to perswade you, it would bee more than needs, there being nothing that man naturally is more averſe from, than the practise of this duty.

Were I to perswade to Self-love, and Self-seeking, a word would suffice in any Assembly, the motion would bee as readily embraced as made; but to perswade men against themselves, to perswade them to *pluck out the right eye*, to *cut off the right hand*, and to *crucifie the old man with the lusts thereof*; *Hic labor hoc opus est*, this is the most difficult thing in the world; and therefore unlesse the Lord, together with that which shall bee spoken to the ear, bee pleased to speake effectually by his Spirit to the heart, I shall but sing to the deaf, *Cathedram habet in cœlis qui corda docet*. Hee hath his Pulpit in Heaven that teacheth hearts. He hath your hearts in his hand, and hee can turn them *as the rivers of water*, Prov. 21. 1. It is hard to convince the judgement that

it is a duty, and harder to perswade the will to practice it; but in the day of his power who can doe whatsoever hee will, Eccles. 3. 14. Who marketh both to will and to doe, Phil. 2. 13. Yee shall bee both willing and able to performe it. Psalm 110. 3. in confidence of his assistance therefore I shall endeavour to worke your affections to a liking of this duty; you have heard in the *Demonstration* of the *Doctrine* the necessity of it, and that were argument enough (me thinks) to move you forth-with to begin, if you would but consider it, *Necessary things doe not come under deliberation.*

One that hath a Gangrene in his Arme or Legge, doth not deliberate (unlesse hee be a *Mad-man*) whether it be best to cut it off, for he knowes that otherwise it will perish his whole body, and therefore cryes out, *Ense recidendum est, ne pars sincera trahatur.* And this is that which our Saviour told his Disciples, *Woe be to the World because of offences, for it must needs be that offences come -- wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee, it is better for thee to enter into life halt and maimed, rather than having two hands, or two feet, to bee cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee, it is better for thee to enter into life with one eye, rather then having two eyes*

to be cast into Hell-fire, Matth. 18. 8, 9. There is no remedy, but either you must doe the one, or suffer the other; either you must deny your selves, or you must to Hell; for so he tells you, who knows what will become of you in the other world. Now indeed, if you think it better to be in Hell to all eternity hereafter, than to bee in the Purgatory of Self-denial now for a time; if you had rather undergoe those everlasting Torments that are there, than endure the paine and anguish of denying your selves here, then walk in the sight of your eyes, and the way of your heart, doe evil as you can, with both hands greedily, till the measure of your iniquities bee full; but if you think you shall not bee able to abide the gnawing of the worme that never dyes, nor the burning of the Fire that never goes out; Oh! then immediately resolve upon the practice of Self-denial, for necessity is laid upon you, and woe be to you if you deny not your selves; There remaines nothing for you, but a certaine fearful looking for of Judgement, and fiery indignation, which shall devour the adversaries, Heb. 10. 27. For we know him that hath said, vengeance belongeth unto me, I will recompence saith the Lord. And againe, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God, vers. 30, 31. For our God is a consuming fire, Heb. 12. 29.

I shall adde no more to this, but that which I shall now insist upon as the maine thing to perswade you, is, *The excellency of Self-denial.*

The more excellent any thing is, the more taking it is, every one would have that which doth excel; an excellent countenance, an excellent carriage, an excellent speech, an excellent attire, &c. why now, if you would have that which is most excellent, and that which will make you most excellent, here is something for you, *The most excellent duty of Self-denial.*

In the Church of *Corinth* they were very ambitious of *Gifts*; saith the *Apostle* to them, yee doe well to covet Gifts, but yet I shew you a more excellent way, 1 Cor. 12. 31. and that is it which I shall now shew unto you.

The way of Self-denial is the most excellent way, there is a manifold excellency in Self-denial, as will appear in the particulars that follow.

SUBJECT. I.

Motives to Self-denial from the excellency of it.

The first Excellency of Self-denial.

1 **I**T is a Christians strength and sufficiency; there is no greater evidence and demonstration of strength than ability to deny ones selfe. A Self-denying man is the strongest man in the world, *Fortior est qui se, quam qui fortissima vincit Mænia* - which is the same with that of Salomon, *Hee that is slow to anger is better (because stronger) than the mighty, and hee that ruleth his spirit, than hee that taketh a City*, Prov. 16. 32. Strength is especially seen in three things, in bearing great Burdens, in enduring great Labours, and in overcoming great Enemies. A Christian while he denies himself can doe all these.

1 Hee can bear great Burdens; the more weight is laid upon him (as it is ^b said of the *Date-tree*) the more hee riseth up under it; hee can take up his Crosse, and carry it with ease; hee can undergoe the greatest sufferings without repining, without murmuring; under the heaviest affliction hee can say with Paul, *Our light affliction* -- 2 Cor. 4. 17.

The

^a Ο' ὁ κρατῶν
ὀργῆς *Grac.*
Ἀνθρώπων
μὲν κρατῆσαι
ὑπῆρξε τὸ δ'
ἐν ψυχῇ σῆ-
σαι κατὰ ἐν-
μὸς τεύχαιον
μεγάλῃς ἐστὶ
καὶ νικητικῇς
ἰσχύϊ. *Plut.*
de ira cohib.
^b φοίνικι
γὰρ ζύλον ἀν-
άνωθεν ἐπιθεῖς
βαρὺ πιεζῆς,
καὶ κατὰ θλι-
βόμενον ἐνδι-
δωσιν ἄλλ' ἢ
κοῖτις πρὸς
τὸ θάνατον,
ὥσπερ ἀνθι-
σάμειον τῷ
βιαζομένῳ.
Sympos. l. 8.

c Confel. l. 10.
c. 36.

The reason why affliction is so burdensome is, because wee are not enough humbled, there is some proud flesh that cannot endure to be touched, let that be mortified, and affliction will not offend. *Compressisti a timore tuo superbiam meam, & mansuesecisti iugo tuo cervicem meam, & nunc porto illud & leve est mihi,* saith Austin, Thou hast taken downe my pride (O Lord) and tamed mee to thy yoke, and now I carry it, and it is very light.

2 He can endure great Labours; hee can walk and not faint, run, and not bee weary, Isa. 40. 31. He is not weary in well-doing, Gal. 6. 9. hee never saith of any duty wherein he is exercised, as they, Mal. 1. 14. Behold, what a weariness it is! Gods Commandements are not grievous to him, 1 Joh. 5. 3. Hee is not sloathful in business, but fervent in spirit, serving the Lord, Rom. 12. 11. hee labours in the word and Doctrine, if hee be a Minister, 1 Tim. 5. 17. and in Prayer, Col. 4. 12. gives himself continually to both, Acts 6. 4. hee continues instant in prayer, though but a private Christian. Rom. 12. 12. Prayes without ceasing, 1 Thes. 5. 17. three times a day with Daniel, Dan. 6. 10. Seven times a day with David, Psalm 119. 164. he can wrestle in prayer with Jacob, Gen. 32. 24. pray in prayer with Elias, Jam. 5. 17. offer up prayers and supplications with strong crying

crying and tears, as our Saviour, Hebrews 5. 7. Hee can meditate in the Word day and night, Plal. 1. 2. Digge for knowledge as for hid treasures, Prov. 2. 4. and Plough up his fallow ground, Jer. 4. 3. in a word, hee can doe all things, Phil. 4. 13. his body sometimes tires, but his minde holds out to the last, Mar. 14. 36, 37.

3 Hee can overcome great Enemies; he goes on conquering, and to conquer; nothing is able to stand before him.

1 He can overcome the World, 1 Joh. 5. 4. both the men, 1 Joh. 4. 4. and the things of the world, 1 John 2. 15. not only the good things of the world, as pleasures, profits, and honours, ibid. v. 16. Act. 8. 20. Phil. 3. 8. but the evil things, as tribulation, distresse, persecution, famine, nakedness, peril, and the sword, Rom. 8. 35. In all these things (saith Paul) wee are more than Conquerours *ὑπερβίνωμεν* wee doe overcome, vers. 37.

2 He can overcome the Devil, 1 Joh. 2. 13, 14. who flees from him, Jam. 4. 7. falls down like lightning before him, Luke 10. 18. and is bruised under his feet, Rom. 16. 20.

3 He can overcome the Flesh, Gal. 5. 24. that is, Self, the greatest enemy of all, and ^e hardest to be overcome. For,

d The Saints resisted their enemies to death, by resisting their own corruptions first. Sibbs Souls Conflit.

^e *Gentes facilius est Barbaras impatientesq; alieni arbitrij regere, quam animum suum continere & tradere sibi. Sen. de Benef. l. 5. nulla major*

est Victoria, quam vitia domuisse; innumerabiles sunt qui urbes, qui populos habuere in potestate, paucissimi qui se. Quest. Nat. l. 3.

f All the hurt
Satan and the
World doe us,
is by corre-
spondency with
our selves.
Sibbs soules
Conflict.

1 All other enemies are *without*, but *this* is *within* him, *Mat. 12. 29.*

2 All other enemies act against him in the strength of *this*; without this enemy joyning with *them*, ^f they can doe nothing.

3 This is an enemy in the appearance of a *Friend*; Naturally he affects him as his *best* friend, yet hee can fight against him as his *worst* enemy, and in fighting overcome him, and *keep him under*. O what a discovery of strength is this! If we speak of strength, Lo! here is strength indeed, there is no strength like to this. Natural strength is little worth, *Psalms 90. 10.* and strength to sin is no strength at all, it is but *ψευδώνυμος δύναμις*, strength falsely so called, *Posse malum non est posse*, Evil is from a deficiency. Self is called *the strong man*, but all his strength is from a *Disease*; As a man in a violent *Feaver*, hee is stronger than at other times, but it is because *Nature* is weaker. A selfish man is strong to doe wickedly, but to doe good he hath no ability at all; hee *sinks* under every burden, *tires*, in every duty, is not able to *withstand* any Temptation, but is *taken Captive by the Devil at his will and pleasure*, *2 Tim. 2. 26.* Here then is the excellency of Self-denial, that it inables a man to doe that which no Natural man in the world can doe; you complaine of *weaknesse*, how
unable

unable you are to bear Afflictions, to hold out in performances, and to resist temptations; doe but learne to deny your selves, and you will have *no longer* cause to complaine of weaknesse; get but a Self-denying frame of spirit, and strength will not bee wanting, you shall bee able to doe all, to suffer all, to overcome all; nothing will be impossible to you. And there is this further in it, that the more you doe deny your selves, the more you shall *increase in strength*; as the *Old man* grows weaker and weaker, (as by continued Acts of Self-denial it doth) so the *New man* growes stronger and stronger, and therefore it may bee truly said of all Self-denying persons, (and it is only true of them) *They goe from strength to strength*, till they all appear before God in Heaven, *Psa. 84. 7.*

The second Excellency of Self-denial.

2. It is a Christians *beauty and perfection*; Beauty is that which makes one amiable and desirable, that which draws the eyes and hearts of the beholders after it; now there is nothing doth this so much as Self-denial. Self-denial makes one lovely in the sight of men, of Saints, and of God himself.

1. In the sight of men; a Self-denying man is (as the ^h Historian saith of *Titus* the

z Ἀγαθὸν
Quod nunc
bonum signi-
ficat, per ini-
tia pulchrum
designabat,
quod dignum
multa esset
Speculatione.
Ἀγαθὸν ἄξιον
θεῶν. Scal. de
subt. ad Car-
danum, Exerc.
300. S. 3.
^h Suetonius.

the Roman Emperour) *Delicia humani generis*, the delights of Man-kinde, the very darling of the World: Even Natural men have a perceiving of the loveliness of Self-denial, so that although they cannot affect a man for his Religion, which they doe not understand, yet so farre as they discover any thing of Self-denial in him, as in matters of Justice, in which they have some skill, they are wonderfully taken with him.

i *Simplicité de cœur. Fren.*

It is said of those Converts in the second of the Acts, that they continuing daily with one accord in the Temple, and breaking of Bread from house to house, did eat their meat with gladnesse, and *i singleness of heart*, praising God, and *having favour with all the people*, Act. 2. 46. they were such as did walk uprightly, or (as it is elsewhere, 2 Cor. 1. 12.) in *simplicity and godly sincerity*, not with *fleshy wisdom*, pretending one thing, and acting another for the carrying on of their owne ends; but their practices did exactly accord with those Principles of godlinesse which they did profess, and this brought them into favour with all the people, and *many joynd themselves to them daily*, vers. 47.

2 In the sight of Saints. There are none that the hearts of Saints doe more run out upon, than those that are most eminent in Self-denial. *My heart is toward*

ward the Governours of Israel, that offered themselves willingly among the people, saith Deborah, Judg. 5. 9. That is, "I doe exceedingly ^k love them, because notwithstanding their peaceable Offices and Dignities, they have been willing to partake in the labours and dangers of the Warre, against the enemies of God and his people; some stayed at home, minding their owne businesse (*vers. 16. 17*) and neglecting the care of the *Publike*, but these laid aside all respect to their private concernments; and whereas others (it may be) were prest to the service, these were Voluntaries, and came of their owne accord, and for this it was that Deborah was so much affected towards them; Oh! (saith she) my heart is towards them, I see an amiablenesse, a desirablenesse in them.

^k Deodati in
loc.

3 In the sight of God; this makes one amiable and desirable, not only in the eyes of men, and of Saints, but of the great and glorious God himselfe, the desire of his soul is to the beauty of Self-denial. By this very Argument the *Sponse* is exhorted to deny her self, *Psalm 45. 10, 11. Hearken (O daughter) and consider, and incline thine eare, forget also thine owne people, and thy fathers house; here is Self-denial. Now, mark what follows, so shall the King greatly desire (or covet) thy beauty; to note, that her*
Self-

Self-denial is her greatest beauty, and that which renders her most pleasing and acceptable to her Husband. Oh! what a Beauty is here, that pleaseth every eye that looks upon it, and how transcendently excellent, that even ravisheth the eye of him that is Beauty it self!

*Ad pul-
chritudinem
tria requi-
runtur, Primo*

Three things (as¹ *Aquinas* observeth) are required to a perfect Beauty, *Integritas, proportio debita, & claritas.*

quidam integritas sive perfectio. Quae enim diminuta sunt, hoc ipso turpia sunt, & debita proportio, sive consonantia, & iterum claritas. Unde quae habent colorem nitidum, pulchra esse dicuntur. par. 1. q. 39. 8. c.

First, Integrity, that there bee all the parts, and nothing lacking to make up the whole.

Secondly, Proportion, that there be a suitableness in the severall parts one to another.

Thirdly, Cleernesse, that they bee all well-favoured; now see all these in Self-denial.

1 Integrity; Self-denial lets every grace have its perfect work (for it is only Self that hinders) and so a Christian comes to be perfect, intire, and lacking in nothing, which is the Argument of the Apostle, whereby hee exhorts to patience, *Let patience have its perfect work, that yee may be perfect and intire, wanting nothing,*

nothing, Jam. 1. 4. Self-denial carries a man forth after them, perfection of every Grace in all the degrees and acts of it. A Self-denying man will be adding *faith to faith*, till hee come to have all *faith*; and *love to love*, till hee come to have all *love*; and *patience to patience*, till hee come to have all *patience*, Col. 1. 11. and as hee will bee adding one degree and act to another of the same grace, so of every other grace to that grace. Hee will give all diligence to adde to his *faith* vertue, and to *vertue* knowledge, and to *knowledge* temperance, and to *temperance* patience, and to *patience* godliness, and to *godliness* brotherly kindness, and to *brotherly kindness* charity, 2 Pet 1. 5, 6, 7. till hee come to the fulnesse of the stature of a perfect man in Christ Jesus; Ephes. 4. 13. hee aymes at perfection in all parts and points of Christianity, hee hath respect unto all the Commandements of God, with David, Psal. 119. 6. not onely the tythe of Mint and Cummin with the Pharisees, but the βαρύτερα τῶ νόμου, the weightier matters of the Law, which they neglected, Matth. 23. 23. Hee makes conscience to doe all that God commands, and to leave all that God forbids; hee endeavours to have a good conscience in all things, Heb. 13. 12. both towards God, Acts 23. 1. and towards men, Acts 24. 16. hee labours to be

T

holy,

holy, as he that hath called him is holy, in all manner of conversation, εν παντι αναλογη, in every creek and turning of his conversation, 1 Pet. 1. 15. this is that that makes his conversation truly lovely, and wonderfully wel-pleasing in the sight of God.

Therefore the Apostle praies on the behalf of the *Colossians*; That they might walk worthy of the Lord unto all pleasing, *being fruitful in every good worke, Col. 1. 10.* without this there is no beauty; as in the Natural body, when some principal part, as an Eye, or an Arme, or Legge is wanting, therefore no beauty in one that doth not deny himself; for though hee doe never so many things, yet still there is something lacking, as in the *young man*, Luk. 19. 21. being weighed hee is found wanting, Daniel 5. 27.

Christ doth not finde his Workes perfect before God, Revelations 3. 2. therefore hee is not well-pleased with him; therefore though hee love him, as he did *that young man*, it is but with a common love, not that love that he bears to a Saint, in whom is the beauty of Self-denial, who *followes him fully*, as *Caleb*, Numbers 14. 24. and *fulfills all his wills*, as *David* did, Acts thirteen, twenty two. Besides this, there is

2 *Proportion*, which is ^m another thing wherein beauty doth consist, and is also in Self-denial; where there is Self-denial, there is not only *Integrity*, but *Symetry* and proportion; a comely proportion,

^m *Comeliness* ariseth out of the fit proportion of diverse members to make up one body, where

every member hath a beauty in its self, and is likewise well suited to other parts. A fair face, and a crooked body; comely upper parts, and the lower parts ancomely suit not well, because comeliness stands in oneness, in a fit agreement of many parts to one; when there is the head of a Man, and the body of a Beast, it is a monster in Nature. And is it not as monstrous to have an understanding head, and a fierce untamed heart? Sibbs *Souls Conflict*. 139, 140.

1 Of *graces* unto *graces*: A Self-denying man is one that hath *grace* for *grace*, *καὶ ἐν αὐτῇ χάρις*, that is, *grace* answerable unto *grace*, and not only in Christ (as *John* 1. 16.) but in himself also. Hee hath knowledge answerable unto zeal, and zeal answerable unto knowledge; love answerable unto faith, and faith answerable unto love; godly sorrow answerable unto godly joy, and godly joy answerable unto godly sorrow; for while *grace* is not hindred (as while *Self* is denied it is not) it puts forth it self in all the powers and faculties of the soul alike. As in the body, when there is no obstruction, the nourishment is equally distributed to all the members,

and the growth of one is answerable to the growth of another. It is true indeed, that some, that are eminent in the exercise of some particular Graces, are as defective in others; but the reason is from the opposition of the corruptions contrary to those Graces, not so much weakened as others are. If corruptions were alike mortified, Graces would be alike exercised.

2 Of Actions unto Graces, *If these things be in you, and abound, saith the Apostle (having spoken of adding several Graces one to another in the precedent Verses) they make you that you shall neither be barren nor unfruitful, 2 Pet. 1, 8.* Self-denial will not suffer any grace to lye dead in the soul. A Self-denying man lives up to the height of his Graces.

Obj. *This no doubt hath an exceeding great beauty in it, but God only sees it; what proportion is in mens Actions unto their Graces, we cannot discern?*

Ans. True, but there is another that you may discern; namely, the proportion,

3 Of Actions unto professed Principles. A Self-denying man lives up to his Principles; hee professeth that Sin is the greatest Evil in the World, and hee lives answerable to this profession, by *abstaining from all appearance of evil, 1 Thess. 5. 22.* manifesting his hatred even of the *garment spotted with the flesh, Epi. Jude, v. 23.* Again, he professeth that the glory of

God

God is to be preferred before all persons and things in the World, and hee lives answerable to this Principle, by *for-sake-ing father and mother, brother and sister,* Matth. 10. 37. *houses and lands, and all that hee hath,* Luke 14. 33. when they come in competition with it; he so lives, as if there were no ^a talking of any of the Principles of godlinesse, yet they might be found in his life and conversation.

^a See Burroughs *Mos. Choice.* 315.

4 Of Actions unto Actions; many men in their *preaching, and praying, and conference,* seeme to bee like Angels, but take them out of these duties, and they are but as other men, nay farre worse; doe but observe them in their dealings with men, and they will be found to bee stark naught, and to have nothing of the power of godlinesse in them, there is no suitableness in their ordinary and common actions, to their actions in matters of Gods Worship. These are the ^o blots and the reproaches of Christian Religi-

^o It is a shameful thing, for men that make profession of

Religion, not to bee raised above Moralities; now when the men of the World that have skill in this, shall see that godlinesse teaches men to be just, and that theirs is a more accurate Justice then that which is in the World, this convinces men; but when they shall see men talking so much of godliness and Church-Discipline, and yet when they come to deal with them, they are so cunning, and will fetch over men as well as any, and men know not where to finde them; these are burdensome members to a Church that wrong Religion. Burroughs *Mos. choice.* 317.

on, which teacheth men to make conscience not only of the duties of the *First Table*, but of the *Second* also, which a Self-denying man doth, and is therefore the only credit and glory of it. A Self-denying man *denies all ungodlinesse and worldly lusts*, and *lives not only godly*, but *righteously and soberly in this present world*, Tit. 2. 12. he acts in all things by the same rule in all places, in all companies; he is as conscientious and accurate in his dealings with men, as in his dealings with God; his life is spun out *aquali stamine*, with an even thred; there is no incoherence, no inconsistency in any of his Actions, he is not zealous in some duties, and luke-warme in others, but alike zealously affected in all. Let men take him when they will, and where they will, he is still the same man, they shall find no in-and-out-dealing by him. This is his beauty, this makes him deservedly amiable in the eye of the world. There is one thing more required to beauty, which is also to be seen in Self-denial, and that is

3 *Cleer nesse*; Self-denial (as it is said of Wisdome, Eccles. 8. 1.) makes the face to shine, it wipes off all that soyls and dis-colours the brightnesse of it. A Self-denying man is *fair as the Moon*, and *clear as the Sun*, Cant. 6. 10. hee is *filius lucis*, a Childe of Light, walking in light; his light shines before men, so that they

they may see his good works, *Matth.*
5. 16. he holds forth the vertues of him
that hath called him out of darknesse
into marvellous light. Grace moves it
self aright, and gives its p colour in him.
He is purer than Snow, whiter than Milk,
more ruddy than Rubies, his polishing is of
Saphire; his face is as the face of an Angel,
he is altogether lovely.

P Pulcher a
πολύχρους.
e quidem
velim a
πολύχρους
πολύχρους

deducere, cum pulchritudo magnam partem coloris sit, a χρους.
Hinc Cicero 4. Tusc. Corporis quedam apta figura membro-
rum, cum coloris quadam suavitate, dicitur pulchritudo. Etiam
pulcher cui πολλὴ χάρις. Beckman, de Origin. Lat. Ling.

The Third Excellency of
Self-denial.

3 It is a Christians dignity and pre-
eminence. Self-denial is that which dif-
ferenceth man from man, Saints from
men: This you have in that of the Apo-
stle, 1 Cor. 3. 3. For whereas there is a-
mong you envying and strife, and divisions,
are yet not carnal, and walk as men? Envy-
ing, and strife, and divisions wheresoever
they be, doe speake abundance of selfish-
nesse, and if these abound amongst Pro-
fessors, they become like the men of the
World, who are not able to deny them-
selves in any thing either towards God,
or man. A selfish walking, is a walking
after the manner of men, or (as the Apo-
stle elsewhere phraseth it) according to

the course of this world, Ephes. 2. 2. it is Self-denial that is the maine differencing Character of those that are Saints, from those that are but meer men; this argues they have another spirit with them (as it is said of Caleb, Numb. 14. 24.) and this is their excellency.

The excellency of any man lyes in his spirit; now of all men, a Self-denying man hath the most excellent spirit, a spirit so incomparably excellent above others, that in regard thereof he hears in the Scriptures, the only excellent upon earth, *A man of understanding* (saith Solomon) is of an excellent spirit, Prov. 17. 27. Heb. is of a cool spirit, a cool spirit is a Self-denying spirit, a spirit that burnes not with the fire of Choler, (or as Solomon elsewhere expresseth it, Eccles. 7. 9.) that is not hasty, to be angry upon every provocation, such a spirit is an excellent spirit, as having something in it ^a above it self; something Supernatural and Divine, which no other spirit in the world hath besides.

^a A good man is wiser than himself, stronger than himself, holier than himself; there is something in him more than a man. Sibbs Souls comfort. 111.

The Fourth excellency of Self-denial.

4 It is a Christians glory and honour. Glory is the shining forth of excellency, and Honour is the reflexion of it. Now as there is nothing wherein the excellency of a mans spirit doth more shine forth than Self-

Self-denial, to there is nothing that doth more reflect it. A Self-denying man is the most honourable man in the World; and not only in Gods eye, *Isa. 43. 4.* but in the eyes of men also. When hee goes out to the gate thorow the City, when hee prepares his seat in the street; the young-men see him and hide themselves, and the aged arise and stand up; Princes refraine speaking, and lay their hands on their mouth, the Nobles hold their peace, and their tongue cleaveth to the roof of their mouth; when the ear hears him, then it blesteth him; when the eye sees him it gives witnesse to him, because he delivers the poor that cry, and the fatherlesse, and him that hath none to help him; the blessing of him that is ready to perish comes upon him, and he causeth the widows heart to sing for joy; he puts on righteousness and it cloatheth him, his judgement is as a Robe and a Dindem. He is eyes to the blinde, and feet to the lame; a father to the poor, and the Cause which he knowes not he searcheth out; and hee breakes the jawes of the wicked, and plucks the spoyle out of his teeth. Unto him men give ear and wait, and keep silence at his counsel. After his words they speake not againe, and his speech droppeth upon them; and they wait for him as for the raine, and they open their mouth wide as for the latter raine. If hee laugh on them they beleeve it not, and the light of his countenance they cast not down.

Hee

Hee chooseth out their way and sits chief, and dwells as a King in the Army, as one that comforteth the mourners, Job 29. 7, 8, 9, &c. Many think the way to Honour is to seek themselves, and to set up themselves above others; this is from pride, the most foolish, and the most befooling lust that is. The way is, to deny our selves, and to stoop to the meanest imployment wherein God and our generation may be any way served. Before honour (saith the Wise man) is humility, Prov. 15. 33, those that honour God by denying their owne honour, God will bee sure to honour, 1 Sam. 2. 30. and so will men too.

When David had danced before the Arke, Michal the daughter of Saul said, *How glorious was the King of Israel to day, who uncovered himself to day in the eyes of the hand-maids of his servants, as one of the vaine fellows shamelesly uncovereth himself?* To whom David thus replied, *It was before the Lord, which chose me before thy Father, and before all his house, to appoint me to bee Ruler over the people of the Lord over Israel; therefore will I play before the Lord, and I will yet bee more vile than thou, and will bee base in mine owne sight; and of the maid-servants which thou hast spoken of, of them shall I bee had in honour,* 1 Sam. 6. 22. This is the way not only to have honour, but to hold it, and which

which is more, to be upheld by it. Honour shall uphold the humble in spirit, Prov. 29. 23.

The Fifth excellency of Self-denial.

5. It is a Christians peace and tranquillity. None have more real comfort and contentment in their spirits, than those who doe most conscientiously deny themselves; this must needs be an argument, a special argument of the excellency of Self-denial. There is nothing that the heart of man is more set upon than pleasure and contentment, and there is nothing that doth more deterre men from this duty of Self-denial, than a fear that they shall not enjoy that satisfactory pleasure and contentment in the practice of it, that they doe for the present, while they have their conversation in the lusts of their flesh, fulfilling the desires of the flesh, and of the mind (Ephes. 2. 3.) for the accomplishment of their own base ends. And therefore it is of great concernment for the making you in love with this duty, that you bee thorowly convinced of the real joy and contentment, satisfaction and ease that is to bee found in it, it may haply sound as a Paradox, but there is a real truth in it, *That the only way for a man to enjoy himself, is to deny himself;* then (we say) a man enjoyes himself, when he takes comfort and delight

delight in all that he hath, and all that he doth; a man destitute of comfort and contentment, that can take no delight in any thing, we say of such a man, that he doth not enjoy himself; why, in this sense Self-denial gives a man the sweetest enjoyment of himself of any thing in the world. *In your patience* (saith our Saviour) *possesse yee your souls*, Luke 21. 19. there is much Self-denial exercised in patience, now this is prescribed as a means to keep possession of our Souls, exercise patience, and you will bee able to keep possession; What is that? why to keep your Souls in order, and under your command, for then a man hath the possession when all is in his power, and at his disposal; it is not barely the being in his house, but the having it in his owne power, for a man may bee a Prisoner in his owne house; so then, to possesse our Souls, is to bee able *to keep the peace in them*, to keep them in such order that wee can maintaine a sweet calme, and quiet frame and temper in them, that they be not turned out of doores by any boysterous and unruly passions, and this is done by Self-denial, and cannot bee done without it.

A selfish man is besides himself, though he seek himself in every thing, yet he doth not find himself in any thing, he is dispossessed of himself, being either carried
away

away captive by his wandring desires after something that hee wants, or kept close prisoner by his cares and feares of something that he hath; he hath no real peace at all within himself, no solid joy and contentment in his life.

Obj. You will say, that cannot be so, for we observe that none doe live more merry lives, none are so jocund and merry as such men, and that it is not possible the life of Self-denial should yeeld half so much pleasure and contentment as theirs doth?

Ans. I answer, what joy and pleasure, what peace and contentment soever they have, it is no real joy, no real peace and contentment, as Salomon saith, *Prov. 14. 13.* *Even in laughter the heart is heavie;* so it is with many of them, even in their revelling and roaring fits, when you would think they had tung away care, and drunk away sorrow, there is heaviness at their heart, the guilt of some sin as heavie as a Mill-stone upon their Conscience; they have many heart-qualmes, though they put never so good a face upon the matter, the joy and pleasure that they have, is but as the joy and pleasure of a man in a dream, *As when a hungry man dreameth, and behold hee eateth, but hee awaketh and his soul is empty;* or, *as when a thirsty man dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite,* *Isa. 29. 8.*

OR

or as the joy and pleasure of a Mad-man, who hath no rational ground for his joy in any thing, it is but the working of imagination, and will quickly end in real sorrow, as it is threatned, *Isa. 50. 11. Behold all yee that kindle a fire, that compass your selves about with sparks, walk in the light of your fire, and in the sparks that yee have kindled, this shall yee have at mine hand, yee shall lye down in sorrow,*

Nothing will so furiously fly in the face of Conscience at the last, as the horrid Sin of Self-seeking, though men will not see the aggravation of it now; they shall see it then, and yet many have some glimpses of it in this life; and this is the reason why they are so puzzled concerning their title to heaven and happinesse, and why their evidences are so litigious, and snarled, because of a secret lurking of Selfishnesse as yet not thorowly denied, and while it is thus, it is impossible there should be any true peace in the soul; *What peace (said Iehou) so long as the Whoredomes of Jezabel remaine? 2 King. 9. 22. There is no peace (saith my God to the wicked, Isa. 48. 22. false Prophets may speake peace, and a seduced heart, but God will not speake it, whose sole Prerogative it is, to speake and give it. The Wisdome from above is first pure, and then peaceable, Jam. 3. 17. there must be purity before there can bee peace,*

peace, the word which is translated pure, signifies chaste, the Wisdome that is from above is first chaste; now what is Self-denial but the chastity of the Soule, in keeping its conjugal love for Jesus Christ? where this is, there is peace, peace is an inseparable companion of Self-denial; *Thou wilt keep him in perfect peace whose minde is stayed on thee,* Isa. 26. 3. O the joy and peace that Self-denying men have!

1 They have abundance of joy and peace in their acting for Christ, *Great peace have they which love thy Commandments,* saith David, Psal. 119. 156. and *nothing shall offend them.*

2 They have abundance of joy and peace in suffering for Christ, *I am filled with comfort, I am exceeding joyful in all our tribulation,* saith Paul, 2 Cor. 7. 4. *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake,* 2 Cor. 12. 10. Mr. Philpot in a Letter to the Lady Vane thus writes, "The world wondreth how we can bee merry in such extreame misery, but our God is omnipotent, which turneth misery into felicity; beleeve mee, (dear Sister) there is no such joy in the world as the people of Christ have under the Crosse; I speak by experience, therefore beleeve me, and fear nothing that the world can doe unto you, for when they

Acts and
Mon. l. 10.
1668.

they imprison our bodies; they set our Souls at liberty with God; when they cast us down, they lift us up; yea, when they kill us, they bring us to everlasting life.

• *Ibid.*

And in another Letter to the same Lady,
 "I that am under the Crosse with you (thanks be to God therefore) have felt in the same more true joy and consolation; than ever I did by any benefit that God hath given me in my life before, for the more the world hates us the higher God is unto us, and there is no perfect joy but in God, wherefore Christ said, *In mee yee shall have joy, but in the world affliction*; blessed bee God which sendeth us this affliction, that wee might perfectly joy in him.

• 1669.

In another Letter to the same Lady;
 "We have more to be glad touching our selves of this time, than we have had any time before, in the which wee have so ready a way to goe unto God, and so good an occasion to shew our duty in glorifying his holy Name, for if wee bee imprisoned in this cause, we are blessed, if wee lose all that we have, we are blessed an hundred fold, if wee dye wee are blessed eternally; so that in suffering of persecutions all is full of blessings.

• 1670.

In another Letter to the same Lady;
 "O blessed are they that mourne in the world to God-ward, for they shall bee eternally

eternally comforted. God make my
stony heart to mourne more than it doth.
I have so much joy of the reward that is
prepared for mee, most wretched sinner,
that though I be in a place of darkness
and mourning, yet I cannot lament, but
both night and day am so joyfull, as
though I were under no crosse at all; yea
in all the daies of my life I was never so
merry; the Name of the Lord be praised
therefore for ever and ever; and hee par-
don mine unthankfulness. Our enemies
do fret, and fume, and gnash their teeth,
to see and hear that wee under this grie-
vous affliction in the world, can bee so
merry. Wee are of them counted as de-
sperate persons, for the certain hope and
feeling which wee have of our everlast-
ing salvation; and it's no marvaile, for
worldly men cannot perceive the things
of God, they are meer foolishness and an
abomination to them. Bee thankful un-
to our God mine own dear helper, for
his wondrous working in his chosen
people. Pray instantly that this joy be
not taken from us, for it passeth all the
delights of this world. This is the peace
of God which surmounteth all under-
standing, this peace the more his chosen
be afflicted, the more they feel, and
therefore cannot faint, neither for fire,
neither for water.

3 As they have abundance of joy and

V

peace

peace in their aſſings and ſufferings for Chriſt, ſo likewise in their enjoyments from Chriſt. There is no comfort in Wiſe or Children, or Houſes or Lands, till a man hath denied himſelf in them. Comfort doth not ariſe from the meer enjoyment of theſe things, but from the enjoyment of Chriſt in them; now till a man deny himſelf in them, hee can have no enjoyment of Chriſt in them, nor any evidence that they are ſanctified to him.

Saint James exhorts thole that are rich to rejoyce in this, *that they are made low*, Jam. 1. 10. to bee poor in ſpirit, while one is rich in eſtate, is great cauſe of joy indeed, wee may rejoyce in this; and now, do you need any help to conceive of the excellency of Self-denial in this reſpect? Can you not eaſily tell your owne hearts, there is abundance of excellency in peace and quietneſſe? Any thing for a peaceable quiet life you ſay, *Pacem te poſſimus omnes*. You know what an excellency there is in Natural and Civil peace, there is a farre greater excellency in ſpiritual peace. This is a peace that paſſeth all underſtanding, Phil. 4. 7, no man can fully underſtand what the happineſſe of thoſe is that doe enjoy it.

Here then is the excellency of Self-denial, that though it break all peace with Sin, and Carnal Friends as ſuch, yet it preſerves our peace with God, who

who as he is the worst enemy, so he is the best Friend.

The Sixth Excellency of

Self-denial.

6 It is a Christians *safety and security*.

It secures him.

In time of temptation. So long as he denies himself, there is no temptation can prevail against him. The Devil comes, but finds nothing in him, and therefore goes as hee comes, without doing him any hurt at all. Hee that is born of God (saith the Apostle) keepeth himself (i.e. by denying himself) and that wicked one toucheth him not, 1 Joh. 5. 18. hee toucheth him not, saith sail corruption, with an infectious touch, so as to make any impression of his Devillish nature upon him, but stands upon his guard (*il se gay de sermes* Fren.) and keeps off the Devil, so that he cannot reach him, much less fasten upon him with any temptation. And the reason is evident, till a man yeeld, the Devil cannot overcome him, all that hee can do, is but to sollicite, and importune him, hee cannot force him into any act of sin whether hee will or no: Whatsoever hee effects in any temptation, is by consent had from his self first, which by a resolute self-denial being withheld; his most devillish enterprises come to nothing. Self-denial quencheth all the fiery darts of the devil:

2 In time of persecution. When destruction and misery do on every side threaten him, yet even then, being in a way of Self-denial, hee is safe, and nothing can hurt him. He is sure to bee preserved; Either so,

1 That no evill shall befall him, *Psal.* 91. 9, 10, 11, 12, 13, 14, 15, 16. verses. *Dan.* 3. 25, 27. Or if any do,

2 That it shall work for his good, *Rom.* 8. 28. Sometimes

1 For his temporal good, by advancing his outward condition, *Gen.* 41. 40. Always

2 For his spiritual good, by mortifying his corruptions, *Is.* 27. 9. and quickning his graces, *Job* 36. 10. 15. And

3 For his eternal good, by increasing his glory, *2 Cor.* 4. 18. which shews that he is safe from the greatest evil, and indeed that which onely is to bee feared, namely, the suffering the wrath of God to all eternity in Hell. The assurance whereof must needs deliver him from those soul-distracting thoughts and fears, which usually seize upon others, and bring them to their wits end, when such dangers stare them in the face, as their ill-boding consciences tell them, may at one stroak both kill them and damn them. And therefore

vv *Iustum & tenacem propositi virum, non civium ardor prava jubentium, Non vultus instans Tyranni, Mente quatit solidâ; neque Auster, Dux iniqui turbidæ Adriæ, &c. Si fractus illa-*

batur orbis, Impavidum ferient ruina. Horat.

fore though the earth bee removed, and
the mountains be carried into the midst of
the Sea; though the waters thereof wax
and bee troubled, though the mountains
shake with the swelling thereof, hee will
not bee afraid; though an Host should
encamp against him, his heart shall not
fear; though war should rise against him,
yet in his hee will bee confident, being fully
persuaded, *or* *αὐτοῦ τοῦ κυρίου* *αὐτοῦ τοῦ κυρίου*
That the worst that can befall him
(though never so painful to the body) is
but of a short continuance, *Luk. 22. 53.*
That in the meantime, hee hath the
presence of God with him, to support him
under it, *1 Pe. 4. 13.* But to be vexed *αὐτοῦ τοῦ κυρίου*
That if it kill him, it sends him home
to his Father's house, where hee shall never
suffer more, but bee everlastingly happy,
Gen. 22. 4. And *αὐτοῦ τοῦ κυρίου* *αὐτοῦ τοῦ κυρίου*
That his happiness there shall be so much
the greater, by how much the greater his
misery was here, *2 Cor. 4. 18.* whereupon
he is ready *αὐτοῦ τοῦ κυρίου* *αὐτοῦ τοῦ κυρίου*
for the Name of the Lord Jesus, what so ever
he is called to it, *Act. 21. 13.* and therefore
follows him fully with *Gal. 2. 20.*
and whithersoever hee goeth with the hun-
dred and sixty and seven thousand, *Rev. 14. 4.*
which being the effect of Self-denial upon
αὐτοῦ τοῦ κυρίου *αὐτοῦ τοῦ κυρίου* *αὐτοῦ τοῦ κυρίου*
αὐτοῦ τοῦ κυρίου *αὐτοῦ τοῦ κυρίου* *αὐτοῦ τοῦ κυρίου*
eternal weight of glory, *2 Cor. 4. 17.*

* *Majora*
certamina
majora se-
quuntur pra-
mia. Tertu'.
Our light af-
flictions
work for us,
καὶ ὑπερ-
βολὴν εἰς
hyperbolical

the assurance of safety that gives him
which nothing shall ever be able to
danger; how abundantly doth it speak
the excellency of love, holding on to the

The only thing men have in their
thoughts at time of danger, when they are
in jeopardy every moment, and their lives
do hang in doubt before them, is how to
provide for their safety; and if there be
any thing not impossible to be done in
order to their security, they will not stick
to do it; but here is the undoing of the
most; they mistake the lesser danger for
the greater, to avoid the danger of suffer-
ing in their bodies for a while here, they
run the hazzard of suffering both in body
and soul to all eternity hereafter; the folly
and madness whereof would seriously be
considered; for would we not so account
it, if any one to avoid the pain of a cure,
should choose to dye of his wounds? And
is it not the greater madness, rather than
indure to be opposed or persecuted; for
one to choose to be damned? This I say,
would be seriously considered. We for-
bear our duty many times lest such a man
should become our enemy; whereas by
our forbearance, we make God our ene-
my. We are convinced it is a duty, there
is an express command of God for the
practice of it, but such an one is an enemy
to us; and therefore in point of prudence
we think it best to forbear; but is it any

pru-

prudence to make God our enemy? Will not this be found to be a *prudential* foolery, and madness in the end? We would be out of danger; but this is the way to bring ourselves into the greatest danger of all; for by this means, instead of falling into the hands of man; we are in danger of falling into the hands of God; and as the Apostles sayes, *It is a fearful thing to fall into the hands of the living God, Heb. 10. 31 for our God is a consuming fire, Heb. 12. 29.* Let us not then fear them which kill the body, but are not able to kill the soul, but rather let us fear him, which is able to destroy both soul and body in Hell. Let us sanctifie God in our hearts, and make him our fear and our dread, carefully avoiding whatsoever is displeasing in his sight, and then we need not fear what men can do unto us. This is the sixth particular to shew the Excellency of Self-denial.

¶ Homo time Deum, & mundum ridebit. Austin.

The seventh Excellency of Self-denial.

7 It is a Christians freedom and liberty. A self-denying man is the only free man; as for others of what rank or order soever they be, they are all slaves. There is not a selfish man in the world, but is in worse than Egyptian or Turkish bondage, less captive by no better than the Devil; so the Apostle, 2 Tim. 2. 26. *That they may re-*

2 Those that
think it their
only happiness
to do what
they will, that
they might bee
free, cross their
own desires,
for this is the
way to make
them most
perfect slaves.
Sibs Soul-
Conflict.

cover themselves out of the snare of the Devil, who are taken captive by him at his will. They think themselves the only free men while they do as they please, walking in the way of their heart, and in the sight of their eyes; but the truth is, they² are the veriest slaves, led up and down like so many brute beasts, that have no dominion over their own actions. *Yee know* (saith the Apostle) *that yee were Gentiles, carried away unto these dumb Idols, even as yee were led.* 1 Cor. 12.2. yea they are carried unto their own destruction, nor considering that it is for their lives, as Solomon notes of him that follows the lewd woman, *Hee goeth after her straightway, as an Oxe goeth to the slaughter, or as a foole to the correction of the stocks, as a bird hasteth to the snare, and knoweth not that it is for his life.* Prov. 7.22-23. In this condition were all self-denying men, till such time as they could deny themselves (as Eph. 2.2. *And you hath bee quickned, who were dead in trespasses and sins, wherein in time past yee walked according to the course of this world, according to the Prince of the power of the aire, who worketh in the children of disobedience, amongst whom also wee had all our conversation in time past*) and this was their shame, because while it was thus, they were the servants of sin, Rom. 6.17. and of corruption, 2 Pet. 1.19. and yeelded their members servants to uncleanness, and to

iniquity unto iniquity; Rom. 6. 19. and all this while they were *free from righteousness*, vers. 20. and this was their shame, vers. 21. *What fruits had you in those things whereof you are now ashamed?*

Sin is the most shameful evil, because it is the greatest debasing of Excellency, and that for this reason, because it brings a man into the most shameful vassallage and slavery of any thing in the world. All slavery is shameful, but this *the most shameful*, because hereby the humane nature is most abused, being used to a quite contrary end to that for which it was made. The end of man is to glorifie God, and to enjoy him for ever, in these two his chief good doth consist; but by sin neither of these are attainable, for as in sin there is no conformity unto God, so there is no communion with him, and therefore a sinner, as he doth nothing for the glory of God, so he doth nothing for his own good, whatsoever he doth while he sins, it is to his own hurt, and the greatest hurt that a creature is capable of; because the more he sins, the more he deprives himself of the chief good; because the more he sins, the more hee deprives himself of God. Now a selfish man, such an one as cannot deny himself, cannot cease from sin, 2. Pet. 2. 14. and therefore cannot cease from doing himself mischief, therefore he works out his damnation, in every thing

thing that he doth, destruction and misery are in all his wayes; which shews that he is in the most wretched and miserable bondage of any in the world.

It is nothing, that what he doth, he doth willingly, for the more willingly any one acts to his own hurt, the more wretched and miserable he is, as when a man cuts and wounds himself, as every selfish man doth, the worse effects whercof, though for the present he doth not feel, if free space prevent not, he will certainly rue to all eternity.

His heart is so set upon his sinful wayes, that there is no turning him out of them, neither promises on the one hand; nor threatnings on the other, are sufficient to reclaim him. *Hee feeder of asbes, a deceived heart hath turned him aside, that hee cannot deliver his soul, nor say, Is there not a ye in my right hand? Isa. 44. 20.* Though he be convinced in his conscience, as many times he is, that the course he takes will be his ruine; yet he is so miserably enthralled by his lusts, that he cannot give over. Though the *Adulteress* know, that by means of a whorish woman, a man is brought to a peece of bread, and that the *Adulterers* will hunt for the precious life, that shee hath cast down many wounded; yea that many strong men have been slain by her, and that her house is the way to hell, going down to the chambers of death;

death, though he know that the dead bee there, and that her guests are in the depths of hell, yet hee will not obey the voyce of his teachers, nor incline his ear to them that instruct him, to remove his way far from her, and not to come nigh the door of her house: but after her he goes, hee goes the way to her house in the twilight, in the evening, in the black and dark night: till strangers be filled with his wealth, and his labours be in the house of a stranger, till a dart strike through his liver, and his flesh and his body are consumed. Though the Covetous man knows that when hee dyeth, hee shall carry nothing away, and that his glory shall not descend after him, yet how doth he labour to be rich: rising up early, and sitting up late, and eating the bread of sorrows: though he hear that Covetousness is Idolatry, and that the love of the world is enmity against God, and how impossible a thing it is for a rich man to enter into the Kingdome of Heaven, though God himself say it, he will not believe it: he is resolved to have something of the world, though he lose his soul for it, and therefore will fawn and flatter, lye and dissemble, couzen and cheat, do any thing, submit to any thing, so he may but get a penny by it. Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause?

who

who hath redness of the eyes. They that tarry long at the wine (saith Solomon) they that go to seek mixt wine, and yet the Drunkard will not beware, hee looks upon the wine when it is red, when it giveth his colour in the cup, when it moveth it self aright, though at the last it biteth like a Serpent, and stingeth like an Adder. His eyes behold the strange woman, and his heart utters perverse things, he is as hee that lyeth down in the midst of the Sea, or as hee that lyeth upon the top of a Mast. They have stricken mee (saith hee) and I was not sick, they have beaten mee, and I felt it not, when shall I awake? I will seek it yet again.

How miserable is the condition of these men that are made to serve in this manner to their own destruction, and yet it is not by any outward force upon them, onely they are drawn away of their own lusts and incited. Some perceiving they have of their own wretchedness, but alas! they cannot help themselves, they can do nothing in order to their recovery. Though the most effectual means be propounded, they have no heart to make use of them, they are fettered with their lusts as with chains, and cannot move one step in the way that leads to life.

Here then is the Excellency of Self-denial, that by means thereof, as nothing can constrain us to do any thing that is

for

for our hurt, so nothing can restrain us from doing any thing that is for our good. So long as wee deny our selves, neither men nor devils can stop us in our way. The greatest hindrances in the way to heaven are from within; if there be none from within, those from without can do nothing. How should this make us in love with Self-denial! we prize our civil liberty, why should we not prize our spiritual liberty as much? nay why not much more? How happy do wee think our selves, when without any let or hindrance wee can follow our earthly Callings, and do what is of concernment to our well-being in this world? Would we not be much more happy, if without any let or hindrance we could follow our heavenly calling, and do what is of concernment to our well-being in the world to come? This is no motive to such as think it their only liberty to sin, but to such as prize their spiritual and eternal good, being convinced that by the free exercising of themselves unto godliness, it is only attainable, it will be a prevailing argument not only to begin, but to continue the strictest course of Self-denial according to the precepts and practice of their Saviour.

Hæc est absoluta libertas, in seipsum habere maximam potestatem; inestimabile bonum est hunc fieri. Sen. Ep. 75.

The eighth Excellency of

Self-denial.

8 It is a Christians Sovereignty and Dominion; Christians are frequently in Scripture stiled Kings, and the reason is, chiefly from that Sovereign Power and Dominion they have over themselves, their own lusts and passions, which they obtain by Self-denial. For as in the Civil government of others, hee hath the Royal power who hath the Negative voice, whereby hee can stop all proceedings, so that nothing can be done but according to his liking; so it is in the spiritual government of ones self. When a man by denying himself can hinder the out-breaking of his corruptions, when by a peremptory No, he can withstand the importunity of temptations, and keep in his spirit, that it stir not one way or other, but according to the dictates of reason, rightly informed by the word, hee may be truly said to reign. And he reigns not only over himself, but the world also, for by

He is made full Lord of the four elements, and constituted Emperour of the world. He is in the fire of choler, and not burned; in the water of flegme, and not drowned; in the fiery sanguine, and yet not blown away with every blast of transient pleasure; hee descends also into the sad earthy Melancholly; and yet is not buried from the sight of his God. Hee stills the raging of the sea, hee cleaves up the lowering heavens, and with his breath blows away the clouds. Hee sports with the beasts of the earth, the Lion licks his hand like a Spaniel, and the Serpent sleeps upon his lap and stings him not. Hee playes with the Fowls of heaven, and the birds of the aire sit singing on his fist. All the Creation is before him, and he calls every one of them by their proper names. See the second Lash of Alazonomastix p. 183. and Mastix his Letter, Sect. 11.

this

this means hee makes every thing become tributary, and work for his good; not onely that which hee hath, but that which hee hath not also, nor onely that which is for him, but that which is against him too, so that hee hath the most ample Dominion, the most noble Empire, the most glorious Monarchy of any in the world.

As for others, they are so Kings, that they are also slaves, for while they rule over other mens bodies and estates, they are slaves to their own and other mens lusts, and therefore to speak properly, they do not reign at all, being not able to rule their own spirits, nor to keep under their own bodies, which every self-denying man doth, and therefore is not only the most glorious, but indeed the only true King, the consideration whereof, I would offer unto those that are so ambitious of getting up into some great place of honour and command amongst men as very proper and effectual for the making them in love with Self-denial.

Dum bis quidem obdiat, non modo Rex, sed liber habendus omnino non erit. Cic. Parad. Rectius appellabitur Rex, quam Tarquinus, qui nec se, nec suos, regere potuit. Idem 111. De Finib.

c Sibi imperare maximum est imperium. Sen.

Latina regnes avidum

Spiritem, quam si Libyam remota

Gadibus jungas, & utroque Penus.

Serviat uni,

Horat. Car. 1. 2. Od. 2.

d Refrenet primū libidines, spernat voluptates, iracundiam, tepeat, coarceat avaritiam, ceteras animi labes repellat; tum incipiat aliis imperare cum ipse improbiſſimis dominis, de decori ac turpitudini, parere deſerit.

The

The Ninth Excellency of

Self-denial.

A selfish man
loseth by his
gains, but a
Self-denying
man gains by
his losses.

In a letter to
certain godly
Brethren. A.C.
& Mon. L. 10.
1666.

9 It is a Christians gain and advantage. A self-denying man, if selfish men might be judges, is the greatest loser in the world, but verily hee is the greatest gainer, for though hee part with all, it is for him that is *All in All*, it is for the *Pearls of price*, *Matth. 13. 44.* for the *Lord Jesus* together with whom, hee *hath all things freely given to him*, *Rom. 8. 32.* *All things that pertain to life and godliness*, *2 Pet. 1. 3.* Hee is sometimes called to forsake father and mother, brother & sister, yea even *all that hee hath* for Christs sake, *Luke 14. 33.* but hee is no loser, for by so doing, hee gaineth an *hundred fold* in this world, and *eternal life* in the world to come, *Matth. 19. 29.* "Behold I pray you ('faith Mr. Philpot) what hee loseth, who in this life receiveth an hundred for one, with assurance of eternal life? O happy exchange! Perchance your outward man will say, "If I were sure of this great recompence here, I could be glad to forsake all, but where is this hundred fold in this life to be found? Yes truly, "for instead of worldly riches which thou dost forsake, which are but temporal, "thou hast found the everlasting riches of heaven, which be glory, honour, and praise, both before God, Angels, and men

"men; and for an earthly habitation, thou
 "hast an eternal Mansion with Christ
 "in heaven, for even now, thou art of the
 "City and Household of the Saints with
 "God. For worldly peace which can last
 "but a while, thou dost possess the peace
 "of God which passeth all understand-
 "ing, and for the loss of a few friends, thou
 "art made a fellow of the innumerable
 "company of Heaven, and a perpetual
 "friend of all those that have dyed in the
 "Lord from the beginning of the world.
 "Is not this *more than a hundred fold*? Is
 "not the peace of God which wee in this
 "world have through the faithful imita-
 "tion of Christ (which the world cannot
 "take from us) *ten thousand fold more*
 "than those things that most highly bee
 "esteemed in the world without the peace
 "of God? The peace of the world is no
 "peace, but meer anguish, and a gnaw-
 "ing fury of hell.

*The tenth Excellency of
 Self-denial:*

10 It is that which fits a man to do the
 greatest good. Self-denial is a communi-
 cative grace, that which inables a man to
 give forth freely, that which hee hath
 freely received. It makes a man a good
 Steward of the manifold grace of God, 1 Pet.
 4. 10. To give a portion to seven, and also to
 eight, Eccles. 11. 2. It is a Key that unlocks

the heart, and unlocks the head, unlocks the hand, and unlocks the house, and makes *all things common*, as there is occasion, for the good of others, *Act. 2. 44.* A Self-denying man, like *Job*, will not eat his morsel alone, but invite others to partake with him, *Job 31. 17.* Hee is not churlish, as *Nabal*, *1 Sam. 25. 11.* but courteous and liberal as *Boaz*, *Ruth 2. 8.* Self-denial will inable a man to love his neighbour as himself, not onely him that is his friend, but him also that is his enemy. It will inable him to *bless them that curse him*, to do good to them that hate him, and to pray for them that despightfully use him, and persecute him (as it is required, *Matth. 5. 44.*) thereby approving himself to bee the childe of God, who maketh his Sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust, *vers. 45.* Self-denial suffereth long, and is kinde; Self-denial envieth not, doth not behave it self unseemly, seeketh not her own, but is of publick and general influence for common good; making a man willing to spend, and bee spent for the Church (and State) where hee lives, though the more abundantly hee love them, the less hee bee loved of them, *2 Cor. 12. 15.* Oh what an excellency is here! what an excellency doth this put upon a man! *Viv bonus, commune bonum*, and *bonum quo communius, eo melius*, A good man is a common

mon good, and good the more common, the more excellent it is. God delights to imploy such persons in the most honourable services, and usually doth the greatest things by them, as wee may see in the story of *Moses*, *Joshuah*, and *David*. *Saul* sought himself, therefore God removed him, and raised up *David* to bee King in his stead, to whom also, hee gave testimony, and said, *I have found David the Son of Jesse, a man after mine own heart, which shall fulfil all my will*, A& 13.22. But how did hee it? It is said, *Hee served his generation*, vers. 36. This is recorded as *Dauids* excellency. The excellency of any thing is in the usefulness of it. It is the excellency of the *Angels*, that they are πνεύματα λειτουργικά, Heb. 1.14. and this is the excellency of *Saints* that they are fitted for their Masters service, and that which fits them for it, is Self-denial. If a man purge himself from these, hee shall bee a vessel unto honour, sanctified and meet for the Masters use, and prepared unto every good worke, 2 Tim. 2.21.

*The Eleventh Excellency of
Self denial.*

ii It is the greatest preservative of union. Is there any excellency in Union? Behold (saith *David*) how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oymment upon

hac similitudine seu exemplo rei fragrantissimæ, inuasitas & utilitas pacis & concordie ostenditur.

h Monet David
hac similitudi-
ne, jejunam
ac sterilem,
h. e. miseram
fore hominum
vitam, nisi fra-
terno consensu
foveatur.
Moller. in loc.

upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments^h As the dew of Hermon, and as the dew that descended upon the mountains of Zion, Psal. 133. 1. why then there must needs bee an excellency in Self-denial, for there is no such preservative of union as Self-denial. It is a sodering, uniting grace, it takes away all that divides and keeps at a distance. Several Expedients have been thought on for the reconciling of the present differences amongst Professors in these dayes, but certainly there is nothing like to Self-denial for the effecting of it. If men could but deny themselves, there would not bee that *causeless giving, and taking of offence* as there is, the only causes of all the Divisions that are amongst us.

You see what a manifold Excellency there is in Self-denial; Now to help you in the practice of it, take these following Directions.

SUBJECT. II.

Directions for the Practice of Self-denial.

The first Direction.

BEE exact in the examination and trial
of your own hearts and wayes for the
finding out of the selfishness that is in them.

Self-

Self-trial is a duty necessarily requisite to the practice of Self-denial. This is clear in that exhortation of the Prophet *Jeremy*, Lam. 3. 40. *Let us search and try our wayes, and turn unto the Lord.* To turn unto the Lord, doth necessarily presuppose the denying of our selves; for there must first bee a turning from Self, before there can bee a turning unto the Lord. Now that wee may do this (saith the Prophet) *Let us search and try our wayes*; as if hee had said, "It is a grievous affliction and calamity that is now upon us, and surely it is not for nothing. Wee cannot expect that the Lord should turn unto us in a way of mercy and blessing, unless wee turn unto the Lord in a way of repentance and obedience. Let us therefore consider our wayes, if they bee not the wayes of the Lord, that wee now walk in, we must of necessity turn out of them before wee can turn unto the Lord, and this wee cannot do, unless wee search and try them; for those that are out of their way, and yet think they are right, will never turn back, but go on further and further, till they quite lose themselves. It is evident then from this Scripture, how needful it is in order to the practice of Self-denial, that wee search and try our wayes; And certainly, if ever wee mean to do any thing to purpose herein, wee must make a thorough search and scrutiny in-

to our hearts and wayes, an exact inquiry into our principles, our rules, our ends, and aimes in all our undertakings, wee must thoroughly sift our thoughts affections, that wee may see what bran of selfishness lyes at the bottome: For how can a man deny himself, that doth not understand any thing in himself that should bee denied? *The first step toward a cure, is to finde out the disease.*

It would bee very advantagious therefore, and that which would much conduce to our success in this work, to have much in our thoughts these two things; The possibility of being deceived, and the difficulty of the discovery: The one would provoke us to jealousy, the other would quicken us to diligence.

1 The possibility of being deceived. Wee should enter upon the examination of our selves with such a supposition as this, "There may be much more of Self in mee than I have ever yet taken notice of. It is good to have a holy jealousy of our selves; this would make us very cautelous and wary in the trial of our selves; as when a Magistrate meets with a suspicious person, it makes him inquire the more narrowly into him, that so hee may discover the better what hee is.

Object. *But I have been of the opinion a long time that I have denied my self, and have had much peace and comfort in it;*
why

why then should I suspect my self, and thereby create new troubles in my conscience?

Ans. 1. When the strong man keeps the house all is in peace, *Luke 11.21.* So long as Self bears rule, and there is nothing to disturb him, no wonder that all is quiet.

2 Some that have thought so, have notwithstanding at the last found that they were deceived, *Math. 7.22.*

3 It is more than probable, that thou art the man, because that thou art unwilling to come to the trial, *Job. 3.20, 21.*

4 Unless thou hast very good grounds so to think of thy self, it is but a meer fancy and imagination, *Jer. 44.20.*

5 The comfort that this gives, will quickly vanish, *Eccles. 7.6.* and leave the greater anguish and vexation behinde it, *Isa. 50.11.* But

6 Grant it be true, as thou sayest, yet let him that standeth take heed lest hee fall, *1 Cor. 10.12.* A self-doubting Christian will stand, when a self-confident one will fall.

Give mee leave therefore to set before you a few instances out of the word, the serious consideration whercof may provoke you to jealousy.

1 It is possible for a man to have a forme of godliness, and yet to bee alto-

ἰμὸρ φῶσιν

ἐν σκεῖαις

speciem aut

imaginem.

Grot.

L'apparence.

Fren.

A lively image,

or face of god-

liness drawn

to the life.

gether under the power of Self, 2 Tim. 3.2-5. For men shall bee lovers of themselves having a form of godliness. Self and the Form do very well agree, where-soever they meet, for though to live in the least sin, cannot consist with the power of godliness, yet to live in the greatest, may consist with the form of godliness, because there is nothing in the form to contradict self.

2 It is possible for a man to hear the Word, and to receive it with joy, and yet not to have learnt in any respect truly to deny himself, as *hee that received the seed into stony places*, Mat. 13. 20, 21. Herod heard John Baptist gladly, *in deos, sweetly*, Mar. 6. 20. yet hee could not deny himself, hee kept his Herodias still, and for her sake afterwards beheaded him, vers. 27.

3 It is possible to bee much conversant in the performance of the strictest duties, and yet to have respect to the satisfying of some base self-end in all that is done; as *they*, Isa. 58. of whom God saith, *They seek mee daily, and delight to know my wayes, as a Nation that did righteousness, and forsook not the Ordinance of their God, they ask of mee the Ordinances of Justice, they take delight in approaching to God*, vers. 2. and yet hee tells them, *Behold in the day of your Fast yee finde pleasure, and exact all your labours! Behold you fast for strife*

strife and debate, and to smite with the fist of wickedness! Verſ. 3. 4.

4 It is poſſible to deſire and endeavour after ſpiritual gifts, and yet to aime at nothing elſe but ſelf-advancement in ones endeavours after them, as *Simon Magnus*, Act. 8. 19.

5 It is poſſible to be a zealous preacher of Chriſt, and yet to preach onely out of envy and ſtrife, and not of good will, *Phil. 1. 15, 16.*

6 It is poſſible to pretend much to liberality, and to ſpeak much on the behalf of the poor, and yet bee very covetous, as *Judas*, Joh. 12. 6.

7 It is poſſible to bee zealous and active in reformation, and the execution of juſtice, and yet to do all to ſerve ones own turn, as *Jehu*, 2 King. 10. 16.

8 It is poſſible to bee zealous in re-proving of others, and yet continue in the ſame or worſe evils at the very ſame times, as the *Hypocrite*, Matth. 7. 3, 4, 5. and the *hypocritical Preacher*, Rom. 2. 21, 22.

9 It is poſſible to bee very confident of cleaving unto Chriſt, and yet afterwards to deny him to ſave ones ſelf, as *Peter*, who, when our *Saviour* told the Diſciples that they ſhould all bee offended becauſe of him, preſently returned this answer, *Though all men ſhall bee offended becauſe of thee, yet will I never bee offended*: and yet after-

afterwards hee denied him thrice, and twice with cursing and swearing, *Math. 26.70-74.*

Many more instances might bee given, but these may suffice, to shew how easily wee may bee mistaken in our selves, and our actions, and therefore how needful it is, to begin and to proceed in this work of self-trial with a godly jealousy. More may possibly bee discovered than at first wee could have imagined was in us, and yet when wee have done all, much will lye hid. And therefore there is another thing that should also bee much in our thoughts, and that is,

2 The difficulty of the discovery. The heart of man is deceitful above all things, who can know it? *Jer. 17. 9.* Two things there are which render it very difficult, *Self-conceit*, and *Self-love*. Naturally wee have a good opinion of our selves; though wee bee black, wee think our selves comely, and though it bee not so, wee would faine have it to bee so; and *Quod volumus, facile credimus*, because wee would have it so, wee easily beleeve it is so. Therefore others more commonly see more of *Self* in us, than wee do our selves, specially if they have an *evil eye* towards us, for enemies, though they bee *bad judges*, yet they are quick discerners, because in them that affection is lacking, which in others blinds their eyes, that

that though they see, they cannot discern the faults that be in their friends. There is a difficulty also in respect of the thing it self, which is to be sought out, especially if the wayes that we walk in be good in themselves, such as are commanded, such as are commended in the *Word*. There is something of Self will creep into the best actions, and there are many secret *Fibre*, many small sproutings forth of Self, which but to an *Eagle-eyed Christian* are undiscernable. We must not therefore onely look into our own hearts, and into our own wayes, but into the *Looking-glass* that God hath provided for this end, namely his word. This is no flattering-glass, but a glass that will truly represent unto us not onely the face and complexion of our outward actions, but of the inward and secret workings of our hearts. And this work of examination must bee our daily work: Self-denial is a daily work, and therefore wee must try our selves daily. If wee are to enterprise any thing, it will bee good to examine which way our hearts work beforehand, that so we may not displease God, by pleasing of our selves, nor lose him by seeking our selves. While wee are in the action, let us carefully take notice of those *secret overtures and assaies*, that Self will bee ready to make toward some sinister end, or other, that so when wee come to
the

the review; when the action is ended, wee may bee able to say in this particular, namely that which tended much to the glory of God, Self was very backward; in that particular; namely, that which made for my own advantage, honour, or applause, Self was very forward; Self would fain have been doing here, but there, it would have done just nothing.

To help you in this Examination, put these Questions to your own Consciences:

1. Whether you can resolve before hand against satisfying your lusts (either by doing any thing that is forbidden, or omitting any thing that is enjoined) although for the present you have no opportunity for it or temptation to it. It may bee sometimes such a particular sin comes into your thoughts, which but at such a time and place, &c. cannot bee committed, both which for the present are wanting, and you are much pressed in your spirit to resolve against it; Now if you bee loath to resolve against it, if you would *still* be at an indifferency, if you be unwilling to come under an engagement, it is an ill sign.

2. Whether you do effectually strive against every known sin, diligently making use of all the means you know to be appointed by God for the subduing of it, and

and carefully avoiding all the occasions that may possibly lead you to it; if not, what may bee the reason? It may bee you are tempted to uncleanness, you will pray against it, but you will not fast and pray, you will not keep under your bodies, and bring them into subjection by temperance and hard labour, &c. It may bee you will deny to commit the act of Adultery, but not to look upon a Maiden.

3 Whether you can deny your selves when you have an opportunity for the satisfying of your lusts, when you have a fit season for self-seeking, and compassing your own ends? Whether or no you can deny your selves.

1 In time of power and authority. *Magistratus judicat virum*, there is a great deal of difference in some men from what they were before, when once they are advanced into places of Power and Authority, because that is a fit season for a selfish man to serve himself in; but a self-denying man is the same afterwards, that hee was before. See 2 Sam. 6. 14. Neh. 5. throughout.

2 In time of advantage gotten over enemies. See 1 Sam. 24. 4, 5.

3 In time of great danger, when either sin or suffering must bee chosen. See Dan. 3. 17, 18. Heb. 11. 25.

4 In time of being in favour with great

great ones. God had brought *Daniel* into favour and tender love with the Prince of the Eunuchs, yet hee would not defile himself with the Kings meat, at his request, *Dan. 1. 8, 9, 10. Heb. 11. 25.*

5 In time of great applause and honour. See *Ab. 14. 14, 15.*

6 In time of secrecie. See *Gen. 39. 11.*

7 When your affections are eagerly set upon a thing. See *2 Sam. 23. 16, 17.*

8 When affronted and wronged and the passion is up, and you are bent upon revenge. See *1 Sam. 35. 32.*

4 Whether you can bee contented to bee denied by others.

1 It may bee in words you will undervalue your selves, but you cannot indure that others should undervalue you.

2 It may bee you will refuse places of honour, but not indure that others should take the refusal.

5 Whether you can indure to hear others commended, and to see them advanced without repining, not thinking it any reflection upon your selves.

6 Whether you can willingly and cheerfully bee instrumental in honouring of others, that seem to sleight and contemne you.

7 When persons count you no thanks, but render evil for good, whether then you can rejoyce in the good that you have done for them, and cheerfully go on

on to do them good, as before.

8 Whether you can bee content to deny your selves when none can take notice of it, as

1 When you bee alone, or in a strange place.

2 When few do the same that you do, it being a duty not in fashion, &c.

9 Whether you can deny your selves when it comes to bee your own case. See 2 Sam. 12.5.

10 Whether you can deny your selves in little things, as meat, and drink, and apparel, giving place to others, &c.

11 Whether you can deny your very Self-denial. See Luke 17.10. and 1 Cor. 4.4.

By questioning with your selves in this manner you may come to know what of Self there is in you, which is the first thing that is to bee done in order to the practice of Self-denial.

The second Direction.

2 When upon Examination you have discovered in this or that particular, how much you are acted by a self-interests, then enter into a serious and solemn consideration of the horrible evil, and the exceeding sinfulness thereof.

I thought on my wayes, and turned my feet unto thy testimonies, saith David, Psal. 119. 39. Though it bee onely expressed here, that David turned his feet

unto

unto Gods testimonies, yet it is implied that he denied himself, this being a necessary antecedent to it; but how came it to pass that hee did so? why hee tells us in the former words; *I thought upon my wayes*, I considered the evill of them, and then turned out of them. Hee went on very confidently and contentedly before, but it was because hee did not consider whither hee was going, hee did not ponder his paths; but as soon as he began to reflect upon himself, and to consider where hee was, and whither hee was going, how hee dishonoured God, and defiled his own soul in those wayes, hee presently makes a stop, and turns about unto Gods testimonies. This is the reason why men go on so long time together in a sinful course, why they walk in the way of their heart, and the sight of their eyes, without any regret of conscience: It is because they do not consider what they are doing, nor whither they are going, likethe young man, *Prov. 7. 22. 23.* that being inticed by the lewd woman, hee goeth after her streightway, as an Oxe goeth to the slaughter, as a Bird hasteth to the snare, and knoweth not, *i. e.* considereth not that it is for his life. God notes this as the cause of his peoples rebelling against him, and their continuance in their rebellion, *Isa. 1. 3.* *Israel doth not know, my people doth not consider.*

Oh!

Oh! if ever wee mean in good earnest to deny our selves, and to follow the Lord fully in the paths of righteousness and holiness, let us every day steep our thoughts in a serious meditation of the exceeding sinfulness of Self-pleasing, and self-seeking, of making provision for the flesh to fulfil the lusts thereof. As a man will not come after Christ in obedience to his call in the Gospel, till hee apprehend it to be good, yea absolutely best for him so to do; so hee will not give a peremptory denial to the requests and commands of *Self*, till hee apprehend it to be evil, yea the greatest evil in the world to yeeld unto them. Therefore whensoever wee discover any thing of selfishness in any of our actions, that wee are by-assed in any particular by a selfish principle to the promoting of a selfish interest, in opposition to the interest of Christ, let us not think on it sleightly, but seriously, let our thoughts dwell upon it, debating and discussing the matter in and out to the uttermost, considering the nature, the causes, the effects, and aggravating circumstances of it.

I have shewn you before the Excellency of Self-denial, now consider the evil of selfishness.

As the Apostle saith of the Love of money, 1 Tim. 6. 10: so it may be truly said of *Self-love*, that it is the root of

all evil. This is the most breeding sin, you may graft any wickedness upon this stock. See 2 Tim. 3. 1. there the *Apostle* brings in a black Catalogue of the vilest sinners, and hee puts selfish men in the front. *In the last dayes (saith hee) perilous times shall come, for men shall bee lovers of their own selves, covetous, boasters, proud, blasphemers disobedient to parents, unthankful, unholy, without natural affection.* This is a sin with an *Imprimis*, the Commander in chief in the black Regiment of Lusts; It is the Devils Generalissimo.

See what a ** number of Evils are wrapt up in this one Evil.*

1 The Evil of *Injustice.* *Justitia est summi cuique dare,* Justice consists in giving to every one his due, according to our *Saviours* rule, Matth. 22. 21. *Render unto Caesar the things that are Caesars, and to God the things that are Gods,* and that of the *Apostle*, Rom. 13. 7. *Render unto all their dues, tribute to whom tribute is due, custome to whom custome, fear to whom fear, honour to whom honour.* Now Self keeps back both from God and man that which is their due. 1 From God. Our soules are his, Ezek. 18. 4. our bodies his, 1 Cor. 6. 19. but Self keeps back both from him, it imployes all the powers and faculties of both as instruments of unrighteousness unto sin. 2 From men.

Self

* Hinc sic,
hinc venena,
hinc falsa tel-
lamenta nascun-
tur; hinc furtas
hinc peculatus,
expilationes,
direptionesque
sociorum & Ci-
vium; hinc
opum nimi-
arum poten-
tiz non se-
rendæ; postre-
mo etiam in li-
beris civitas
tibus existunt
regnandi cupi-
ditates, quibus
nihil nec re-
trius, nec se-
dius excogi-
tari potest.
Cic.

Self is the cause of all that unjust dealing, that defrauding and going beyond one another; of all that extortion and oppression that is in the world. Self will not suffer the proud man to give honour to whom honour is due, nor the covetous man to give tribute to whom tribute is due; nor the envious man to give love to whom love is due; nor the merciless man, mercy to whom mercy is due.

2 The Evil of Idolatry. A Selfish man is the *man of sin*, that exalts himself above all that is called God; he makes himself his god, hee falls down and worships himself, making himself his ultimate end in every thing hee doth, and walking by his own rule, &c.

3 The Evil of Unthankfulness. If hee hath any thing more than others, hee boasts as if hee had not received it, if hee hath any thing less, hee murmures as if hee had not his due.

4 The Evil of Unbeleef. Christ hath said, *Whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall finde it*, Matth. 16. 25. And that it is better (for him) to enter into life halt or maimed, rather than having two hands, or two feet, to bee cast into everlasting fire, Matth. 18. 8. but hee will not believe it, and so makes Christ a lyar.

5 The Evil of Unmercifulness. By seeking himself hee loseth himself, by

endeavouring to save himself, hee destroyes himself. This is the greatest cruelty in the World. See *Prov. II.*

17.

6 There is much of the Devil in it: When *Peter* tempted our Saviour to save himself from the shameful death of the Cross, hee said, *Get thee behinde mee Satan.* Hee calls him Satan, not only because hee tempted him, but because of the sin to which hee tempted him. All sin is the Devils, *Vel per modum imaginis, vel per modum servitutis*, either by way of likeness, or service to him, selfishness is so in both respects.

7 It is the great Make-bate in the world, the great divider, it divides men from God, and men one from another.

8 It is the onely hindrance of mens closing with Christ. The young man could not close with Christ, because hee could not deny himself.

9 This causeth God to reject all our services, *Isa. 58.5.*

10 It is a contradiction to our prayers. *Latimer* said of *Peter*, that when hee tempted Christ, hee forgot his *Pater noster*, for that was, *Thy Kingdome come, Thy will bee done.*

By these, and such like considerations, the horrible Evil of Selfishness may bee discovered, which is the second thing to bee

bee done in order to the practice of Self-denial.

The third Direction.

3 *When upon serious consideration you have discovered the horrible Evil, and exceeding sinfulness of your Selfishness, bee much in the duty of Humiliation, labour in the strength of Christ to affect your hearts with godly sorrow for it.*

Without deep humiliation, the consideration of the Evil of Selfishness, will bee to little purpose. *Turn yee to the Lord with weeping,* saith the Prophet, *Joel 2.12.* It is promised, *Jer.50.4.* *In those dayes and at that time, saith the Lord, the children of Israel shall come, they, and the children of Judah together, going, and weeping, or weeping as they go, and seek the Lord.* If yee will return unto the Lord in the practice of Self-denial, yee must go weeping as yee go. Know this, that a thorough reformation of any evill, must have the foundation of it laid in a deep humiliation. Many persons have attempted the denial of themselves in some particulars, but because they have not been first thoroughly humbled with the consideration of their sin in seeking themselves in a sinful way, they have fallen off again to an eager and hungry prosecution of their own ends, though in

opposition to the interest of Christ, as much as ever before.

The fourth Direction.

4 *Lay the Axe to the root of the tree, endeavour as much as in you lyes to abate the strength of Original corruption.*

It is but in vain to stand lopping off some particular branches, and let the root alone, though you lop off never so many, it will bring forth as many more.

1 Consider the root beareth the branches, the branches do not bear the root, *Rom. 11. 18.* that is, the root is the main support of the branches; so here. All manner of actual sins are dependent upon the root sin. The root administers strength, and sufficiency to all the branches; it is the onely self-sufficient sin. The branch cannot bring forth fruit of it self; *Job. 15. 4.* As the branch hath its being from the root, so likewise its fruit, therefore when once cut off from the root, it withers; But though the branches wither, the root withers not, but brings forth new branches, and new fruit in them. There is hope of a tree if it bee cut down (saith *Job*) that it will sprout again, *Job 14. 8.* There is fear that this will sprout again. *Nebuchadnezzar* saw in a Vision, a goodly Tree, concerning which one cryed, *Hew down the Tree, and cut off his branches, shake off his leaves, and scatter his fruit; Never-*

Nevertheless leave the stump of his roots in the earth with a band of iron and brass, Dan. 4. 14, 15. This Daniel thus explains unto him, vers. 26, whereas they commanded to leave the stump of the tree roots, thy Kingdome shall bee sure unto thee; So though you hew down the branches, yet if you leave the root, the Kingdome of Self will bee sure for ever.

2 Consider the root hath as many branches under ground as above ground, Hos. 14. 5. Hee shall cast forth his roots as Lebanon. Now in Lebanon there were very goodly trees, and they cast forth their roots far and wide under ground. Thus doth original sin; It is a certain truth, that so much corruption as at any time discovers it self in any of our actions, so much corruption there is in our hearts. Out of the abundance of the heart, the mouth speaketh; and out of the heart proceed murders, adulteries, &c. saith our Saviour. The only way then to abate the strength of sin in the branches, is to abate it in the root.

The Fifth Direction.

5 Single forth thy darling sin, thy peccatum in deliciis, thy Delilah-sin. In a sense I may say (as the King of Syria to his Captains, when hee joyned battel with the King of Israel) Fight neither with small nor great, save onely with the King,

this King-sin, this Master-corruption. *I fight*, saith the Apostle, *not as one beating the ayre*, 1 Cor. 9. 27. Unless yee fight against this sin, yee do but beat the ayre.

Though the root bear all the branches, and send up sap into them, yet there are some that partake of the root more than others, there are some that are fruitful branches, there is a branch of corruption made strong for it self; This darling sin is a kinde of root. Though all the branches bee from the root, yet one branch hath many sprigs growing forth of it, which it doth maintain, 1 Tim. 6. 10. saith the Apostle, *The love of money is the root of all evil*. If you can deny this, you will bee able to deny all the rest, therefore Davids chief care was to keep himself from this sin, *I have kept my selfe from mine iniquity*, Psal. 18. 23.

The Sixth Direction.

6 *Take heed of sinning against light, either by committing any known sin, or omitting any known duty.*

This may provoke the Lord to give you up to your lusts, and then it will bee impossible for you to deny your selves. See Rom. 1. 21. - 24.

The Seventh Direction.

7 *Never parley with a temptation, either*

to the commission of any known sin, or to the omission of any known duty.

I Not to the commission of any known sin; I say any known sin, which you know is either expressly, or by consequence forbidden in the word. For if you bee moved to the doing of any thing, which (for ought you can understand from the word) is neither expressly, nor by consequence forbidden, and this thought presently arise in your hearts that it is unlawful, and therefore may not bee done. Here a parley is not onely lawful, but a duty; that is, before you lay a restraint upon your selves (so as not to do it) out of a respect of unlawfulness, you are to consider it, whether there bee any such respect of unlawfulness put upon it by any negative command of God; for neither we, nor any other creatures either in heaven or earth, can make more sins than God hath made, nor may wee our of conscience lay a restraint upon our selves, where God hath laid none.

Many persons have much wronged themselves in this particular, by laying a conscientious restraint upon themselves from the doing of some actions, and the injoying of some things, which in their own nature are indifferent, and the forbearance whereof is not absolutely necessary, nor (it may bee) in respect of their particular case, alwayes expedient;
and

and hence they have yeelded to the doing of such actions, and the enjoying of such things oftentimes with wavering consciences, even before they have been fully convinced of the lawfulness of them, so as to have done what they did out of faith.

Some (as it is ordinary amongst the Papists) think they may not lawfully eat flesh, nor drink wine, though the necessity of their bodies bee such, that they cannot live without it, or that they may not lawfully eat above one meal a day, and that a very spare one too, whereas their stomach calls for more. Now while this opinion and conceit lasts, they dare not think it may bee done, and yet the appetite, and necessity of nature is such, that it often puts them upon the use of these things notwithstanding, and then afterwards conscience flies in their face for self-pleasing, and hypocrisie, and they have gone up and down disquieted and perplexed all their dayes. And there is this snare in it likewise; It often puts men upon the commission of some things that are expressly forbidden, and the use of some things absolutely unlawful. As amongst the Papists, many that are in *Orders* (as they express it) think it unlawful to marry; yet these, having not the gift of continency, fall often into the sin of Fornication and Adultery; and hence

hence again conscience is disquieted.

The case of such persons must needs bee very wretched and miserable, which is plainly implied by the Apostle in those words, *Happy is the man that condemneth not himself in any thing which hee alloweth,* Rom. 14. 22. Hee cannot be happy, whose conscience doth accuse him for the doing of that, which hee esteems as lawful to be done; for this man is as it were rackt betwixt two opinions, of the lawfulness and unlawfulness of what hee doth; he thinks hee may not do it, yet, that it is not unlawful in it self, and others do it, therefore he doth it; and while hee is doing it, notwithstanding his opinion of the lawfulness of it in the general, yet hee condemns himself, his doing it in particular, and makes himself worthy of condemnation too, in doing it before hee bee perswaded out of the word of God, that hee approveth of it, though indeed hee do, and therefore it follows, vers. 23. *And hee that doubteth, is damned if he eat, because hee eateth not of faith, and whatsoever is not of faith, is sin;* that is, whatsoever is done by any one out of a wavering conscience, not fully assured that the work hee doth is pleasing to God, as having warrant from his word, to him it is sin.

Now as wee are not to do any thing which wee think is unlawful, while wee think

think it is unlawful; so wee are not to forbear out of conscience of avoyding sin, meerly by the not doing of it, untill wee bee assured that it is a sin to do it, but search the minde of God in the Scripture concerning it, whether it bee a sin or not, and if not, wee are not to forbear it under that notion; nay though wee should bee enjoyned by men to forbear such things as are lawful in themselves, under this notion of unlawfulness, wee are not to yeeld unto them. *Let no man judge you (saith the Apostle) in meats and drinks, or in respect of an holy-day, Col. 2. 16. and let no man beguile you of your reward in a voluntary humility, vers. 18.* as if hee had said, Permit no man to usurp a power of domineering over your consciences, and of judging them guilty in these things, which now are not forbidden; and let no man take the prize which is held forth unto you, by drawing you aside, under pretence of voluntary humility, to those opinions and observances. The reason hee subjoyns, *vers. 20. For you are dead with Christ from the rudiments of the world,* therefore you ought not be subject to them. What rudiments and ordinances these were, hee shews in the following words, *"Touch not, Taste not, Handle not."* These were the doctrines and commands of superstitious men, and (you see) they were of forbearance of those

those things which God had not forbidden, and therefore hee calls them, *Ordinances after the commandments and doctrines of men*, vers. 22. and in the next verse, *will-worship*, which (notwithstanding the *shew of wisdom and humility* that is in it, *in neglecting the body*, yet) hath nothing of either of them in truth and reality, and therefore not to bee yeilded to upon any command of any man whatsoever.

This then (you see) is clear, that wee are not to forbear in things lawfull (if wee have occasion to use them) under pretence of avoyding sin; if God hath not forbidden the use of them; yet here this rule takes place, *Till you know it not to bee a sin, do it not.* For when any thing is questionable, it is good to take the safest course, namely to forbear, it may be there is sin in doing it, but I am sure there is none in forbearing, I will not run upon a hazzard while all is well.

But now to come to that which is mainly intended, If it bee a known sin to which you are moved, then do not ^k deliberate whether you may do it or not; for it is already supposed that you know you may not, and now the case is clear, you may not do it, therefore do not admit of a parley, but give a present denial. A remarkable instance for this wee have in the story of *Joseph*, Gen. 39. 7, 8.

And

* Ea delib-
randa omaino
non sunt in
quibus est
turpis ipsa de-
liberatio. Cic.
Off. l. 1. 1.

*And it came to passe after these things, that his Masters wife cast her eyes upon Joseph, and shee said, Lye with mee, but hee refused, and said, How can I do this great wickedness, and sin against God? Well, see how shee follows him after this, and how hee persists in denying her, vers. 10. And it came to passe as shee spake unto Joseph day by day, that hee hearkned not unto her, to lye by her, or to bee with her, yet shee gives not over, for vers. 11. when Joseph went into the house to do his business, and there were none of the men of the house there within, shee caught him by his garment, saying, Lye with mee; but hee left his garment in her hand, and fled, and got him out; hee stayes not to parley with her, not so much as to reason with her against her lewd motion, because the temptation came to such an height, it was more safe to flye from it than to fight with it, and by this means hee preserved his chastity. Nothing is better in this case than a peremptory denial. When Abishai would have perswaded David to have slain Shimei, he gave him a peremptory denial, saying, *What have I to do with you, yeer Saus of Zeruiah?* So our Saviour, when Peter tempted him to save himself, hee gave him a peremptory denial, *Get thee behinde mee Satan.* There is but little hope of denying our selves when once wee so far yeeld, as to consult and parley in time of*

of temptation. In any temptation, if Satan can but obtain thus much, hee hath gotten half the victory. It is a sign a besieged enemy will not long hold out, when once hee yeelds to a Treaty. Wee see this in *Eve*, the first that ever was tempted, and the first that ever was overcome by temptation; Satan said unto her, *Yea, hath God said, yee shall not eat of every tree of the Garden?* If this was the beginning of his speech, it was very abrupt, but some think the words do presuppose a precedent parley, wherein hee made his entrance into the matter in a more rhetorical manner. Shee should have done as the deaf Adder that stops his ear, and will not hearken to the voyce of the Charmer, charm hee never so wisely, *Psal. 58. 4, 5.* but shee had a mind to hear what Satan could say, and so ere shee was aware, was perswaded by him to taste the forbidden fruit. Thus *Balaam* after hee had consulted with the temptation, yeelds to curse the people of God, *Numb. 22. 22.* hee had a great minde to the reward that was promised, and therefore consulted how far hee might yeeld. It is dangerous entertaining thoughts how far wee may yeeld, where wee should not yeeld at all. While wee think to yeeld but a little, wee yeeld altogether.

If you would therefore deny yourselves,

selves, follow this Direction, Do not deliberate in a case determined already by God himself. *Cyprian* being commanded by the President. to deliberate whether hee would obey, or bee killed? hee made answer, *In re tam sancta non est deliberandum*, in a matter wherein the glory of God is so much concerned, I may not deliberate. Take this course then, when you are tempted to any thing that is sinful, chide away the temptation with an angry denial, say, Get thee hence Sathan. It is true Christ suffered himself to bee tempted again and again, three times following, before hee put the Tempter to flight; but this is not imitable by us, hee had strength enough whereby to overcome the temptation when hee would, yet you see in the third temptation (for our imitation) he said, *Get thee hence Sathan*. If you give not a peremptory denial at the first, you give the Devil some hopes of prevailing, and you will never bee rid of a temptation till you have done it. As for example, A beggar comes to your door, and is importunate for something, you tell him you have nothing for him, the times are hard with you, you cannot serve every one that comes, with much more to this purpose; but all this will not make him bee gone, till you say peremptorily, let him stay never so long, you will give him nothing;

thing, and then hee goes his way. Why thus you must do with Sathan, which if you do, within a while hee will leave you. *Resist the Devil* (saith the Apostle) *and hee will flye from you.* Jam 4. 7. The French have a Proverb, *When the Spaniard comes to parley of peace, then double bolt the door;* so when Sathan comes to treat of sinning, bar up the doors, give him no audience. He shoots in Satans bow, that thinks by parlying with him to put him off.

3 Not to the omission of any known duty; I say as in the former particular, a known duty, that which you know is either expressly or by consequence commanded, else you are not to do it upon any termes under that notion; for as wee cannot make that to bee a sin which God hath not made a sin; so wee cannot make that to bee a duty, which God hath not made a duty. *Where there is no Law* (saith the Apostle) *there is no transgression;* so where there is no Law, there is no obedience. Whatsoever therefore wee do as matter of obedience unto God, must have a command from God; else it is will-worship, and that is abominable. *Cultus non institutus non est acceptus,* In vain do they worship mee (saith our Saviour) *teaching for doctrine the commandments of men,* Matth. 15. 9. God threatens the ten Tribes, that they shall commit Whoredome, and shall not increase, because

(saith hee) *they have left off to take heed to the Lord, Hos. 4. 9, 10.* that is (as some) in point of worship, that worship which they thought was most suitable to their own politick ends, that worship they set up, but by this they provoked the Lord. It is not enough if it be no where expressly forbidden, if it bee not commanded, we are not to do it. Though our ends and aimes be never so good, wee may not do evil that the greatest good may come thereof. Therefore when wee are moved to do any thing under the notion of a duty, and we are not fully perswaded out of the word that it is a duty, wee not onely may, but ought to deliberate till wee can certainly inform our selves. And yet, while wee beleve it to bee a duty, and cannot by any means bee convinced to the contrary, though in reallity it bee not so, yet wee must do it, because an erring conscience bindes; for till wee bee fully convinced that wee may and ought to omit it, wee cannot omit in faith, and if not in faith, wee should condemn our selves to omit it. But now on the contrary, If it bee a duty, and wee know it to bee a duty, if now wee have a temptation to neglect it, wee may not parley with this temptation, but forthwith set upon the performance of it. *When thou saidest, I seeke yee my face, my heart said unto thee, Thy face Lord will I seeke, said David,* Psal.

*Psal. 97. 8. I made haste, and delayed not to keep thy Commandments, Psal. 119. 60. When it pleased God (saith Paul) who separated mee from my mothers womb, and called mee by his grace, to reveal his Son in mee, that I might preach him among the heathen, immediately I consulted not with flesh and blood, Gal. 1. 16. 17. By faith Abraham when hee was called to go out into a place, which hee should after receive for an inheritance, obeyed; and hee went out, not knowing whither hee went, Heb. 11. 8. This is that which God expects whensoever he commands us any thing, that wee should obey without disputing, without reasoning, without answering again. It is the Devils policy to gain time, to prevail with us to put off duties, for then hee knows it is more than probable that wee will omit them. Some are alwayes promising, but seldome or never performing, *semper victuri*, alwayes beginning to live, but never live in good earnest. All will come to nothing, till wee come to an unchangeable resolution of doing our present duty.*

The Eighth Direction

8 Never go to the uttermost extent of your lawful Liberty. *Virtus consistit in medio*, Vertue lyes in the middle betwixt two extreames, there is a twofold middle;

1 Of participation, when that in the

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middle

middle partakes of both the extreames, as luke-warm betwixt hot and cold, it partakes something of both, but this is not the middle here meant; there is another, and that is,

2. Of abnegation, when that in the middle partakes of neither. This is the middle here meant when wee are neither in the defect, nor in the excess in the use of our lawful liberty. Wee should sin, not to use things indifferent at all, and so likewise to over use them. It is dangerous being in the extreames. He that would not fall into the River, must not go too near the brink. Hee that will go as far as hee may go, is in danger to go further than hee should go. If wee go one mile in the way of lawful, take heed wee go not two in the way of non-expedient. *All things are lawful for mee (saith Paul) but all things are not expedient*, 1 Cor. 10. 23. There are many things indifferent, and we may lawfully use them, but we may sin in using them, if wee observe not the rule of expediency. This is the rule to be observed in the use of things lawful in themselves. *How much is expedient?* so far wee may go in the use of them, but no further. It is not enough that the things bee lawful in themselves, but are they expedient? are they necessary? Here many persons foulely erre, that care for no more but to know that such things bee law-

lawful they will have them, they will make use of them, though in the use of them they bee scandalous. They think because there is no hurt in them, they may take liberty to satisfie their lusts in them. There is much danger in this, and the rather, because of the pretence of liberty. It was the complaint of old, *Licetis perimus omnes*, many sin exceedingly, and go to hell for sinning in the use of things lawful and indifferent. Though the things bee lawful in themselves, yet when men shall let out their hearts inordinately upon them, and spend so much time in giving themselves pleasure and contentment in them, that they indispose themselves for the service of God, they sin exceedingly in the use of them. That which is said of the *Law*, may bee said of sports and pleasures, and other things that are indifferent. *The Law is good, if a man use it lawfully*, 1 Tim. 1.8. So these are good if wee use them lawfully. God hath given us liberty to use them, but not to use them as wee please. *Brethren* (saith the Apostle) *ye have been called unto liberty, onely use not your liberty for an occasion to the flesh*, Gal. 5. 13. This then shews how necessary this Direction is in order to Self-denial. Wee must not onely abstain from those things that are absolutely unlawful, and so deny our selves, but wee must also watch over

our selves in the use of those things that are lawful, if wee do not, the flesh, that is, *Self*, will take an occasion thereby to carry us on to those things that are absolutely unlawful. A man that is peremptorily bent to go to the uttermost bound, would go further if hee could, and oft-times by Gods permission hee doth, and then hee is in thralldome; for the end of our liberty, is the beginning of our bondage. Take heed therefore you do not too much indulge your selves in the use of things lawful. *Let your moderation be known unto all men, the Lord is at hand.* It is lawful to marry, to rejoyce, to use this world, &c. *But this I say brethren, the time is short. It remaineth that both they that have wives bee as though they had none, and they that weep as though they wept not, and they that rejoyce as though they rejoyced not, and they that buy as though they possessed not, and they that use this world as not abusing it, 1 Cor. 7. 29.*

The Ninth Direction.

9 Take heed of being under the power of any thing. This was Pauls resolution, *All things are lawful for mee, but I will not be brought under the power of any thing, 1 Cor. 6. 12.*

Two sorts there bee that are under the power of things indifferent.

1 Such as think they may not be without them, but are bound in conscience alwaies to make use of them, supposing that
other-

otherwise they should not stand tall in their Christian liberty, and therefore will make use of them at all times, and in all places, and companies, without any regard to the consciences of their weak brethren, who are thereby offended.

2 Such as think they cannot bee without them, but must needs have them, or else they can take no comfort or contentment in their lives. There is a great deal of difference betwixt these two, the former sort think they may not, and so put a pretence of duty upon the use of them, these think they cannot, and so make it a matter of necessity. It is a flattering kinde of tyranny that under pretence of necessity seizeth on such men. It is true wee are made under the power of some things, *Legē naturę*, by the Law of nature, but there are other things that wee are under, *Legē peccati & mortis*, onely by the Law of sin and death. To eat, and drink, and cloath our selves, and now and then to recreate our selves, &c. These are things the Law of nature bindes us to, but that wee must have meat and drink of such several sorts, and cloathing of such fashions, or else wee cannot enjoy our selves, this is not from the Law of nature, but sin; It is onely from our own lusts that wee are under the power of these things. And while wee cannot deny our selves in these

trifles, how do wee think wee shall ever bee able to deny our selves in things of greater concernment? Self-denial must bee universal, which cannot bee, so long as wee are under the power of any thing indifferent. Wee may use them, but first wee must endeavour to bring them under our power. Wee are never fit to use any thing that wee are slaves to. Wee say of fire, That it is a good servant, but a bad Master; so wee may truly say of these things, they are good while they bee our servants, but bad when they become our Masters. This was one of the vanities that *Solomon* observed, *Eccles. 10. 7.* *That servants did ride upon horses, and Princes walke as servants upon the earth.* To see beggarly rudiments, beggarly clements of meats and drinks, &c. (as the *Apostle* calls them) be-jading Princely souls, this is not onely vanity, but vexation of spirit to behold. These things were made to bee our servants, and wee to bee the servants of God onely; but man having revolted from his Creator, is become a subject, nay a slave to the creatures. It was the curse upon *Canaan*, *Gen. 9. 25.* *A servant of servants shall bee hee;* and this curse they lye under that are servants to the creatures. This is the vilest servitude that is, a man may bee in other service, and yet *Christ*s free-man, but so hee cannot bee in this; *No man can*

serve

Serve two Masters, as Christ himself hath told us, *Matth. 6. 24.* *Wee cannot serve God and Mammon.* The Church in the *Revelation*, is described to be clothed with the Sun, and having the Moon under her feet, *Rev. 12. 1.* The Moon is the emblem of all things here below, and wee should labour to be above them, above them in our love and desire, our delight, and our conversation; this is to overcome the world, yea to reign over it. Let us labour to be at an indifferency for the having, or wanting of these things which perish with the using. *I have learned in all estates to be content* (saith Paul) *I know how to be abased, and how to abound, how to be full, and to be hungry, both to abound, and to suffer need.* Till wee learn this, wee shall never be able to deny our selves.

The Tenth Direction.

10. Keep under your bodies.

This was Pauls practice, *1 Cor. 9. 27.* *Soyght I, not as one that beateth the ayre, but I keep under my body, and bring it into subjection.* Herein consists a principal part of Self-denial. The Grace of the Gospel teacheth us to deny all ungodliness, and to live soberly, *Tit. 2. 11.* that is, to moderate our appetite after meats and drinks. The body must have its due, so much as will make it serviceable to the soul,

soul, but not too much, for then it will not bee in subjection to the soul, but usurp an uncontrollable power over it. There is a mutual sympathy betwixt the soul and the body, and the soul too often sympathizeth with the body, and follows the temper of it, especially when it is pampered, when it is stuffed with those things that provoke and stir up lust. A man that is cholerick is disposed to passion, another that is sanguine to wantonness, another that is melancholick to discontent, &c. Every man if he know himself will finde, that in respect of the temper and constitution of his body, hee is more or less inclined to some peculiar kinde of sin, or other. Now in this case the way to deny ones self, is not onely to work by spiritual arguments upon the minde, but to endeavour to alter the temper of the body, by with-holding as much as may bee whatsoever may feed that humour that is predominant in it to the prejudice of the minde. Here then that advice of the Apostle is good, *Not to make provision for the flesh to fulfil the lusts thereof*, Rom. 13. ult. The body is the souls instrument, if it have according to its lusts, it will bee altogether unserviceable, and then though the soul have never so much skill, it will accomplish nothing worthy of Self. If the organ bee out of tune, the Musician can make no melody.

There

There is a proportionable allowance of meats and exercise for the body, which (if it have) render it more able to attend the soul, and serve it in its noblest operations, but when this proportion is exceeded, it hath the quite contrary effect. Beware therefore of too much indulgence to the flesh, you will never bee able to deny the lusts of the minde, while you cannot deny the lusts of the flesh, and its just with God that our souls should be in subjection to our bodies, when wee endeavour not to keep our bodies in subjection to our souls.

The Eleventh Direction.

11 *Study your own nothingness.*

It was a Precept much in use amongst the *Stoicks*, one of those Sects of Philosophers that ran-countred *Pant* at *Athens*, *Act. 17. 18.* *γινῶθι σεαυτον*, *Know thy self*; and certainly it is a Precept, that (if rightly understood) is of great use amongst Christians, especially in this point of Self-denial. A man will never thoroughly deny himself, till hee thoroughly know himself. As the reason why men seek God no more, is because they know him so little; so this is the reason why they seek themselves so much, because they know themselves so little. Men are apt to think themselves something, when indeed they are nothing,

Gal.

¹ Vox merito adscripta oraculis; & quæ a Deo est, aut certum non sine Deo. *Lept. Physiolog. Stoicor. l. 111. E coelo descendit γινῶθι σεαυτον, Juvenal.*

Gal. 6.3. they forget themselves to bee but men, they remember not that they are but creatures; and hence it comes to pass, that they set themselves in the place of God; that they set up their own wisdom against Gods wisdom, their own will against Gods will, their own interest against Gods interest, as if they were the onely independent beings, the onely self-sufficient beings in the world, as if there were no Lord over them to whom they must bee accountable in any of their undertakings. This was the reason why Pharaoh refused to let the Israelites go to serve the Lord in the wilderness, because hee thought there was no Lord above him, as you read, *Exod. 5.2. And Pharaoh said, Who is the Lord, that I should obey his voyce to let Israel go? I know not the Lord, neither will I let Israel go.* This was the reason of that proud vaunting of Nebuchadnezzar, *Dan. 4.30. Is not this great Babylon that I have built, by the might of my power, and for the glory of my Majesty!* It was because hee knew not that the most High ruleth in the Kingdome of men, and giveth it to whomsoever hee will, *verf. 25.* This was the reason why Herod took that blasphemous acclamation of the people to himself, *Act. 12.22.* This was the reason why those lukewarm Laodiceans said, *They were rich, and increased with goods, and had need of nothing; they*
knew

knew not that they were wretched and miserable, and poor, and blinde, and naked, Rev. 3.17.

By all these instances it is more than evident, that while men continue ignorant of their own nothingness, and because of that, do think of themselves above what is meet, they will never deny themselves, they will never acknowledge God the Creator as their last end, and so take him for their chief good, nor God the Mediator as the onely means to the enjoyment of it. Oh therefore if you mean to do any thing in this duty of Self-denial, if you would not content your selves only with the notion of this duty, but would willingly bee under the power of it, then begin this day, and continue hence-forward to study what poor inconsiderable nothings you are. It was Davids question while hee was musing on this Theam, *Lord what is man that thou regardest him! or the Son of man that thou thinkest on him!* Psal. 144.3,4. It is *questio diminuens*, a diminishing question, and the answer therefore is, *Hee is vanity*, vers. 4. for weakness hee is a worm, for sinfulness a beast, for selfishness a Devil. Oh it were well if wee could resolve to study this question. Wee are apt to ask this question of others in a way of scorn and contempt, when wee hear such a one named, wee are ready to say, *Why what*

is hee? and when any thing affronts us, *What are you?* Sure you do not understand your self, &c. Oh it were more fit a great deal to retort this question upon our selves, and say, *What am I, and what is my fathers house, that I should take upon mee in this manner as I do!* This is one of the most necessary points of Catechisme, wherein wee should bee instructed, this would bee a good help to, Self-denial, and indeed there is much of Self-denial in it. Study therefore your own nothingness.

I In point of being, you are nothing. Consider your selves in comparison of God, and what are you? If the whole world bee *but as the drop of a bucket, and the small dust of the ballance* (as the Prophet speaks) how inconsiderable a part of that drop, and that dust are you? If all the Inhabitants of the earth are reputed as nothing in his sight, as *Nebuchadnezzar* speaks, *Dan. 4. 35.* how inconsiderable a part of that nothing are you! Consider your selves absolutely, and what are you? why once you were nothing, and now you are but one remove from nothing, and you may quickly bee reduced to nothing whensoever God pleaseth. Your beings are invironed with non-ency, and border upon it, you do but precariously subsist upon the first being, as the streams do upon the fountain, and the beams upon the Sun. If God should withhold

hold his conserving influence, you would quickly return to your first nothing again, and bee as if you had never been, and wherein then are you to bee esteemed?

2 In point of working, you can do nothing. *Without mee* (saith Christ) *you can do nothing*, Joh. 15. 6. As without God wee are nothing, so without Christ wee can do nothing.

1 Not any thing at all. *Assi agimus*, that wee move being first moved by God, is true as well in *Naturals* as in *Spiritualls*. *In him wee live, move, and have our being*, Act. 17. 28. Not onely our *esse*, but our *operari* is dependent upon a cause without our selves.

2 Not any thing that is good. As there is none that is good of himself but God, so there is none that doth good of himself besides God. *There is none that doth good, no not one*, Rom. 3. 12. *Not that wee are sufficient of our selves to think a good thought* (saith the Apostle) *but all our sufficiency is of God*, 1 Cor. 3. 5. All our ability (as of our selves) is to do evill. *They are wise to do evil, but to do good they have no knowledge*, Jer. 4. 22.

3 Not any good thing well. As when left to our selves wee fail in the matter, so likewise in the manner. Wee know not *what to pray for as wee ought*, Rom. 8. 36. nor *how to pray as wee ought*, Jam. 4. 3.

Tee

Yee have not, because yee ask amiss.

3 In point of propriety you have nothing.

1 Your beings are not your own. Neither your souls, (*All souls are mine, saith God, Ezek. 18. 4.*) nor your bodies, *1 Cor. 6. 19.* What know ye not that your body is the Temple of the Holy Ghost which is in you, he adds, *and ye are not your own.* (1 You did not make your selves, God formed the body out of the dust of the earth, and breathed in the soul.)

2 You did not redeem your selves, for *you are bought with a price*, therefore saith hee, *Glorifie God in your body and your spirit, which are Gods; mark it, which are Gods,* vers. 20.

2 Your estates are not your own. It is certain you brought nothing into the world, and it is as certain you can carry nothing away. *Naked came I into the world, and naked must I return,* saith Job. When David had prepared in great abundance for building of the Temple, hee said, *Lord of thine own have not given thee,* *1 Chron. 29. 14.*

4 In point of merit, you deserve nothing.

1 Not the least temporal mercy. *I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant,* saith Jacob, *Gen. 32. 10.* hee speaks of temporal mercies. Yee do not de-

deserve the least crumb of bread, the least drop of water, the worst rag to cover your nakedness.

2 Not the least spiritual mercy. Not the least measure of grace, not the least measure of comfort. It is not meet to cast the childrens bread unto dogs.

3 Not the least eternal mercy; Not the least degree of glory. The rich man in Hell, could not have one drop of those Rivers of pleasures; *Psal. 16. 11.* If wee cannot deserve that which is temporal, much less can wee deserve that which is spiritual, least of all that which is eternal. When wee have done all, though wee could do as much as all the Angels in heaven, yet in the conclusion wee must say, Wee are unprofitable servants, and wee must cry Grace, Grace, unto the salvation wee are made partakers of.

These four things put together, shew abundantly what silly sorry things wee are, and the serious consideration of any one of them would bee enough, much more of all together, to bring down those high and towring imaginations that exalt themselves against God and Jesus Christ, and make you vile and base in your own eyes.

This would teach you these three things; three special points of Self-denial.

1 Not to depend upon your selves, not to lean to your own wisdom, not to

follow the imaginations and counsel of your own hearts. When a man shall think with himself in this manner, "I am nothing, and I can do nothing; I cannot do any thing of my self, not any thing that is good, not any good thing well, either for body or soul, the result must needs bee this, "Why should I then go out in my own strength? Why should I bee self-confident in any thing that I am about to do, as if I could compass it by my own strength, or my own policy? There is abundance of Self in this. When men are called forth to act in any private duty or publick service, how apt are they to go out in their own strength, and to act in confidence of their own parts and abilities; As *Peter*, hee would confesse Christ, and stick close to him, come what would of it, whosoever should forsake him, hee would not flinch. Now to help against such thoughts as these, what better than to act in the sight and sense of our own nothingness? When wee come to preach, or pray, or discourse, or administer justice, or buy or sell, &c. to think thus, Lord of my self I can do nothing, but mine eyes are wholly upon thee.

2 Not to ascribe unto your selves, this would inable you to say, *Non nobis Domine*, Not unto us, Not unto us, O Lord, but to thy Name bee the praise and

and glory. There is abundance of Self in this, in arrogating and ascribing all, or part to our selves, as if in some things we might thank our selves, and were not beholding either to God or Christ. Wee are very prone if wee have any thing, or if wee have done any thing that is praise-worthy, to take the glory of it to our selves.

1 If wee have any thing that hath an excellency in it, wee are apt to boast, as if wee had not received it; which fault the Apostle took notice of, and sharply reprehended amongst the *Corinthians*, 1 Cor. 4. 7. If wee have a fairer face, a more comely body, a more elegant speech, &c. If wee have a quicker apprehension, a more acute judgement, a more faithful memory, &c. we are apt to think, if not to boast, as if wee had it from our selves, and were not beholding for it to another. Now what an excellent means for the curing of this pride and vain-glory is the consideration of our own nothingness; that what wee are, wee are by the grace of God; as the Apostle, "*By the grace of God I am that I am*"; It is free Grace hath made a difference, where there was none by nature. The neglect of this makes us rob God of abundance of glory.

2 If wee have done any thing that hath an excellency in it, wee are too

much taken with it.

1 Wee spend time in reflecting upon it in our own thoughts, in admiring our selves for it, thinking how bravely wee came off, and how every one admires us, how every one praiseth us, &c. and scarce lift up one thought to God to bleſs him. Thus *Nebuchadnezzar* reflected upon his building of *Babylon*; *Is not this*, saith hee, *great Babylon that I have built?*

2 Wee would fain have others take notice of it, as *Hezekiah* after his sickness would shew his Treasures. *Jehu* would have his zeal observed, the Pharisees must needs blow the Trumpet. Wee have a kinde of longing that others should take notice of that which wee our selves do. If we know any thing, it doth us no good, unless some take notice that wee are so knowing. There is an itching desire in us to have every thing wee do, made publick. Hence are those frequent stories of our selves, what wee did, and what wee said.

3 If others do commend us, wee are tickled with delight in the hearing such discourses, this is the reason of the old Proverb, *Obsequium amicos, &c.* flattery begets friends.

4 Wee are ready to enter into the lists of contention whensoever any doth but question our worth in any particular, or deny it. Oh what chafing and fuming is there,

there, what arrogating expressions, what disdainful language, what odious comparisons and reflections!

Now all this would bee helped, could wee walk in the sight and sense of our own nothingness, then wee should bee as *Peter*, when hee had restored the lame man, *Act. 3. 12. 13*:

3 Not to seek our selves. *Paul* tells the *Philippians* that all men seek their own things, and not the things of Christ, that is, all natural men. Naturally there is such a disposition in us, that wee would ingross all to our selves, wee would have all the praise, all the honour, all the profit and advantage to our selves, and wee cannot indure that any one should bee above us, or before us, that any ones interest should prevail besides our own. And what is the reason, but that wee have not learnt the lesson of our own nothingness? Were wee once nothing in our own eyes, wee should bee content to bee nothing in the eyes of others: Could wee despise our selves, wee should bee content that others should despise us. Were wee but once sensible of our own unworthiness, wee should not take it ill that others have so much, and wee so little, in all estates wee should bee content.

See then how useful this Direction is in order to the practice of Selt-denial;

many a one that is convinced of this duty, and hath begun the practice of it, is ready to say, "I am fully perswaded that it is my duty to deny myself, and I have made some trial of it, but yet I finde nothing in the world more cross and contrary to flesh and blood; I finde I cannot do it. Oh! how hard is it to be contented to do good, and not to be seen in it! I am neglected and sleighted, and I cannot bear it; men do not give mee that honour and respect that is due, and I cannot bee without it. Oh! for any direction, any help to make this duty easie and delightful to mee! Why, this is the Direction that I have now given you, this hath been a tryed *Receipt*, and never failed of a cure. When once you are throughly sensible of your own nothingness, it will bee easie to deny your selves in all these particulars. If a great man come to you, one whom you highly esteem and honour, you can hardly deny him, but if another come that is of no worth, whom you do not value, you can deny him with ease, and make nothing of it; so it is here, when once you come to see your own nothingness, &c. And till it bee thus, it will bee very irksome and tedious, very hard and difficult, if not impossible to deny your selves in any thing. You will have such reasonings as these, "What such an one as I? Shall I bear it, to bee thus crossed?

crossed? thus affronted? thus abused? Is it fit that I should bee thus dealt with? but on the contrary, when you are nothing in your own eyes, you will say as *Mephibosheth* in the like case, *2 Sam. 19. 28, 30.* That which will break a proud mans heart, will not breake an humble mans sleep.

The Twelfth Direction.

12 Study the nothingness of all worldly things.

This Direction is as necessary as the former; for our *Saviour* hath said, *Who-soever hee bee of you, that forsaketh not all that hee hath, cannot bee my Disciple,* *Luke 14. 33.* *St. James* tells us, *That the friendship of the world is enmity with God,* *Jam. 4. 4.* *St. John*, *That if any man love the world, the love of the Father is not in him,* *1 Joh. 2. 15.* hee divides the world, and the things of the world into these three, *The lust of the flesh, The lust of the eye, And the pride of life,* *vers. 16. viz. Pleasures, Profits, and Honours.* These are the three things that worldly men lust after. This is the worlds *Trinity* which they worship for their god, and in which they place their *summum bonum*, their chief good and happiness. Till men bee thoroughly convinced of the nothingness of this Idol, till they bee able to say of this Idol in particular (as *Paul*

doth of an Idol in general) "*Wee know that this Idol of the world, is nothing in the world,* they will never deny themselves, nor follow Christ fully. And the reason is manifest, for while a man hath such a conceit of the things of this world (whether pleasures, profits, or honours) that they are the onely good things, the onely necessary things, that hee stands in need of, to live a blessed and happy life, his affections will bee so strongly carried forth after them, if hee have them not, that hee will not bee taken off from an inordinate pursuit after them, and if hee have them, hee will by no means bee perswaded to relinquish them, nor ever leave off giving himself carnal contentment in the use of them, for any of the great and glorious things offered him in the Gospel, which hee looks upon as imaginary notions only, having no truth or reality at all in them.

1 Such a man will endeavour most after these things : Either hee will wholly neglect all Religion, or if hee take up a profession, it is but for this end, that hee may thereby get these things.

1 Hee will wholly neglect Religion. See the Parable, *Luke 14. 18, 19, 20. Job. 12. 42.*

2 If hee take up a profession, it is that by this means hee may get these things, *Act. 8. 20, 21. See Job. 6. 26. Rom. 16.*

18. *Philip. 3. 18.* 2 *Tim. 3. 2-5.* So true is that, *Job 8. 11.*

2 If hee have these things, hee will not relinquish them, either hee will not part with these things at all, or else but seemingly for a time.

1 Hee will not part with them at all, *Luke 18. 23. Act. 19. 25. Job. 5. 44.*

2 If hee part with any of them, it is but for a time, *Matth. 13. 20, 21, 22. 1 Tim. 3. 11. 2 Pet. 2. 18.*

It is necessary therefore in order to Self-denial that your affections bee taken off from these things, for which end you must bee much in the study of the nothingness of them, and that in these four particulars.

1 In point of discrimination. There is a difference indeed betwixt men and men, but these things do neither make it, nor argue it.

1 They do not make a difference. They make a difference indeed before men, *1am. 2. 2, 3.* yet not before the best of men, *Psal. 15. 4, 16. 3.* Howsoever not before God, *Rom. 2. 11. Luke 16 23.*

2 They do not argue it, *Eccles. 9. 1.* Many think God loves them, because they have a greater share of these things than others have, but these things are not Gods Love-tokens, hee gives them in greatest abundance to his enemies. The *Turkish Empire* is but a crust given to dogs. *Luth.*

2 In

2 In point of reparation. These things are short of our losses. They can neither recover what wee have lost, nor recompence it.

1 They cannot recover what wee have lost. Three things wee have lost, which these things can not regain.

1 The Image of God. Now these things contribute nothing to the regaining of it. They do not make us good men, but rather worse, *Eccles. 5. 13. Mat. 13. 22.*

2 The favour of God. These things cannot purchase it again. They cannot make satisfaction to the justice of God, *Psal. 49. 7, 8. 1 Pet. 1. 18.*

3 Communion with God. These things do not fit us for it, *Jam. 2. 5.*

2 They cannot recompence the loss of any of these. Some things there are which when wee have lost, wee cannot recover again, but yet wee may get other things instead of them, that will make amends, but the things of the world will not make amends for the loss of any of these, *Mat. 16. 26.* Can any thing make amends for the loss of the chief good?

3 In point of satisfaction. They can neither satisfie our desires, nor our expectations.

1 They cannot satisfie our ^m desires, *Eccles. 1. 8. & 4. 8.*

2 Not our expectation. See *Luke 12. 20.*

4 In

^mCrescit amor
nummi. quan-
tum ipsa pecu-
nia crescit.

4 In point of security. They cannot deliver us either from temporal or eternal evils.

1 Not from temporal evils. Not from contempt, *Psal.* 107. 40. Not from sickness, *Psal.* 49. 9. Not from death, *Luke* 12. 15.

2 Not from eternal, *Prov.* 11. 4. *Luke* 16. 24.

The serious consideration of these things would teach us,

1 Not to set our affections upon them, *Prov.* 23. 5.

2 Not to labour immoderately after them, *Isa.* 55. 2.

3 Not to venture upon any sin for the obtaining of them, *Act.* 8. 20. *Heb.* 11. 25.

4 Not to omit any duty for fear of losing them, *Dan.* 6. 10.

The Thirteenth Direction.

13 Have an eye continually to the recompence of reward.

This Direction I take from the example of *Moses*, recorded *Heb.* 11. 24, 25, 26. In the 24. verse, yee have his Self-denial, hee refused to bee called the Son of *Pharaohs* daughter; and in the 25. vers. yee have the reason of it, *Hee had respect unto the recompence of reward*;

1 You have what hee did. 2 Why hee did it. First, What hee did, *Hee refused,*

n Non domus
aut fundus,
non eris ser-
vus, &c.

refused, *ἠρνήσατο*, he denied, the same word that is in the Text, hee denied to bee called the Son of Pharaohs daughter. Here is a strange denial indeed, such a peece of Self-denial as a carnal heart cannot sufficiently wonder at. May the wisdom of the world bee judge in this case, it will bee censured as the grossest act of folly that ever any man in the world could bee guilty of; for *Quis nisi mentis inops*, who but one besides himself, who but a mad man, that hath not the use of his reason, and knows not what hee doth, would refuse such an honour? Thus if *Moses* should bee arraigned at the tribunal of Carnal reason, hee would bee found guilty, and bee condemned for the veriest fool in the world. I, but to bee sure *Moses* was no fool, hee knew what hee did well enough, hee had something else in his eye, which hee knew would abundantly recompence the loss of all that honour and pleasure which hee might have had, had hee continued the Son of *Pharaohs* daughter. And therefore hee peremptorily refused that which with so much shew of reason hee was importuned to accept, *For hee had respect unto the recompence of reward*, which is the second thing, why hee did it.

Sometimes when a man refuseth a good offer, and wee come to hear of it, though for a great while wee very much
won-

wonder at it, yet at last wee conclude, that hee would not have done it for nothing, but that there was something in the matter that every one knows not of; that hee had something in his eye which hee preferred before it; and so wee may say of *Moses* here, hee would not have refused all this honour out of an humour, *Moses* had somewhat else in his eye; and what was that? Why it was the recompence of reward, and the respect hee had unto that, quite took away all respect unto the honours and pleasures of *Pharaohs* Court.

We see then that if we would deny our selves, it will be good for us to have continually in our eye, the recompence of reward.

Two things there are to bee opened in this Direction.

1 The Object.

2 The Act.

1 The Object, and that is the recompence of reward, *μισθαποδοσία* *retributio mercedis*. Men are afraid of this duty of Self-denial, for fear they shall undo themselves: I but no such fear, this is the way to make themselves. For hee is faithful that hath said it, and hee is able to make it good. *Hee that will lose his life shall finde it.* Whosoever denies himself for the Lord *Jesus*, in obedience to his command, for his glory, hee shall not lose his reward, there is a reward

pro-

promised, and it shall bee a recompence, that is, such a reward as shall abundantly make amends for all.

This recompence of reward is two-fold.

1 The recompence of reward in this world.

2 The recompence of reward in the world to come.

This distinction you have in *Matth. 19.29.* Peter said unto Christ, verse 27. Behold wee have forsaken all, and followed thee, what shall wee have, therefore? Christ answers, Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. In *Mark 10.29.* it is more expresse, Verily I say unto you, there is no man that hath left house or brethren, &c. but hee shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, and in the world to come, eternal life. In *Luke 18.30.* it is, In this present time.

1 Then there is a recompence of reward for all that deny themselves in this world, in this present time. They shall bee so far from being losers, that they shall be the greatest gainers, they shall have an hundred fold, houses, brethren, &c. Let all the Merchants in the world say here, whe-

whether there bee any gain like to this; you count ten in the hundred a great matter, but here is an hundred for one. What a rich return is here! for one pound here is an hundred.

And this is according to the tenour of the Scripture all along. *In the keeping of thy Commandments there is great reward,* saith the Psalmist, *Psal. 119. 11. Behold the righteous shall bee recompenced in the earth,* saith Solomon, *Prov. 11. 31.* As for those that seek themselves in a sinful way, it is said of them too, *That they have their reward,* *Matth. 6. 2.* I but that is far differing from this. 1 That is rather of their own choosing, than Gods giving. 2 It is an effect of common providence, it comes not to them by promise. 3 It is given in wrath, not in love. 4 It is such as godly men are afraid of, *Psal. 17. 14.* 5 It is onely in this life, but this in the life to come also, so that it is but an earnest-penny of a full payment hereafter.

Quest. *But what have they?*

Ans. Why consider,

1 They have many times a great increase of the same things in *specie*, in which respect, the latter end of *Job* was better than his beginning.

2 Though they have not the same things, yet they have all that comfort, and contentment which those things would afford if they had them.

3 They

3 They have all this an hundred fold more than before, so that if they had an hundred houses for one that they lost, &c. they could not have more comfort and contentment than now they have.

2 There is a recompence of reward for them in the world to come, *Luke 14.14. Things present are yours* (saith the Apostle to the *Corinthians*) *and things to come also*; and who can tell what those things are? *Wee know what wee are*, saith *St. John*, *but not what we shall bee*; *Eye hath not seen, nor ear heard, nor hath it entred into the heart of man to conceive, what things God hath prepared for them that love him*. Say what you will of them, you cannot say too much, they are beyond our apprehensions, and therefore may well exceed our expressions.

Our Saviour comprizeth all in these two words, *Life Everlasting*, in which note,

1 The greatness of the reward, it is *Life*.

2 The continuance of it, it is *Everlasting*.

1 The greatness of it, it is life, and what greater reward can bee given to a guilty prisoner than his life? of all things in the world there is none to be compared to this, *Skin for skin, and all that a man hath will hee give for his bodily life*, but what is that to spiritual life? This is comprehensive

henfive. As by death in the first Covenant all the evils written and not written are meant: So by Life here, all good things whatsoever, that are needful to make the soul fully and compleatly happy.

1 It shall bee a life of Perfection. There shall bee the presence of all good, and an absence of all evil. Grace shall bee therein its triumph, and so shall comfort too. Sorrow and sighing shall flye away.

2 A life of Glory, *Βασιλεία δόξης*, 2 Cor. 4. 17. Massie glory. The very body shall bee made like unto Christs glorious body, *Phil. 3. 21. When Christ who is our life shall appear, then shall ye also appear with him in glory*, Col. 3. 4.

3 The continuance of it; it is Everlasting. Life without end. There is no death, death dyes at the beginning of this life. *I am hee that liveth, and was dead* (saith Christ) *and behold I am alive for evermore*, Rev. 1. 18. *And because I live, yee shall live also*, Joh. 14. 19. Wee shall bee for ever with the Lord. For ever; Oh comfortable word! Were it not for this, it would bee but a small recompence of reward, but this makes it infinite; and oh! an infinite reward for a finite service! How is this Lord! Can wee speak of this, and hear it without wonder? By the consideration of this, those that are

in heaven can fetch in all the comfort that they shall to all eternity enjoy; every moment. Thus you see the *Object*. Now consider,

2 The *Act*, which is *eying*, or *having respect* to this recompence of reward. Moses had the recompence of reward in^o his eye. The *Object* affects not, but as it is apprehended; it will have no influence upon our wills and affections to prevail to Self-denial, unless wee have it in our eye, unless wee behold it. Two things then are herer equired.

1 To think upon it. To eye a thing is to have it in our thoughts. The expression is figurative, and this is one thing meant by it, that wee have it much in our thoughts. I shall branch out this head into two particulars.

1 Think upon it solemnly and seriously. It is not a transient thought or two, now and then occasionally that will do the deed, it must bee a serious thinking; wee must think on it over and over, again and again, wee must have it continually running in our mindes. Finally brethren (saith Paul) whatsoever things are true, whatsoever things are honest, whatsoever things are just, &c. If there bee any vertue, any praise, thinke on these things, Phil. 4. 8. As wee are to think on our duty, so on our reward also. If there bee any vertue, any praise. Wee yeeld

ο Απέλεπε
γὰρ εἰς τὴν
μυσταπόδο-
σιν.

yeeld unto Self oftentimes out of forgetfulness, not onely out of forgetfulness of the Precept, which tells us what wee should do by way of obedience, but also out of forgetfulness of the promise, which tells us what wee should expect, by way of recompence and reward. Not thinking of the end, makes us go out of the way. The reason why men seek the things of this world so much, is, because they *minde earthly things*; to this the Apostle opposeth *the having our conversation in heaven*, Phil. 3. 21.

2 Think seriously upon it in time of temptation. This is a special season; Now if ever, wee should have heaven in our eye. *Moses* refused, having respect unto the recompence of reward, whereby is intimated, that hee had it in his eye at that instant when hee was tempted to yeeld. When any business of concernment is proposed, before wee determine any thing, wee say, *Wee will thinke upon it.*

Now there are two things that wise men use to think on in such cases. 1 What they shall get on the one hand: And secondly, What they may lose on the other, and accordingly they resolve. Let us do so in this case, when wee are tempted to seek our selves in any base sinful way, let us consider, if wee do this, wee may haply get a little pleasure that will last

for a season, and yet that is a question; I but if wee deny our selves, and do it not, wee shall have pleasure that indures to all eternity; if wee do it not, wee may likely lose the favour of men, some preferment, &c. I but if wee do it, wee shall surely lose the favour of God, wee shall bee shut out of heaven.

The next thing here required is:

2 To aim at it as our end. When a man aims at a mark, hee hath it in his eye, looks off from all other things, and fixeth his eye upon that alone. This then is another part of the Direction, *Aim at the recompence of reward*, that is, make it your design, and the scope of all your actions that you may attain it.

1 This would make things of the world of small account with us.

1 The good things of the world, as pleasures, profits, and honours. See *Heb. 11. 9, 10-35. vers.*

2 The evil things of the world. *Christ for the joy that was set before him, endured the Crosse, and despised the shame, Heb. 12. 2. Paul speaks of his manifold sufferings, as but one light affliction, while hee looked not at the things that are seen, but at the things that are not seen, 2 Cor. 4. 17.*

2 This would turne the scales in any temptation. You know a man sets at nought all things (whatsoever they be) that will

will not further him to the attaining of his end, which his heart is set upon as his chief good; and therefore offer him never so much, hee will not regard it, if it make not for his end; and though never so many difficulties way-lay him, hee makes nothing of them, that so hee may attain his end. Thus it is with one whose heart is set upon the *recompence of reward*, though the Devil come with temptations of pleasure or profit, saying, *All these will I give thee*, yet hee prevails not so, when with afflictions, &c.

3. This would make us press forward with strength of resolution in our Christian race, so that nothing should bee able to turn us out of our way. See *Phil. 3. 14.* Come to one that is running a race, and tell him of such a merry meeting, such a good bargain, &c. hee will not hearken, there is no talking to him; So it is with a Christian, that hath nothing more in his thoughts than that hee may come to the *marke*, for the price of the high calling of God in Christ Jesus.

The Fourteenth Direction.

14 *Set faith a worke, bee much in the exercise of faith.*

Faith hath a mighty influence upon the soul to the inabling of it in the practice of this duty of Self-denial. Read

over the *Eleventh of the Hebrews*, where in you have a little book of *Martyrs*, containing the *Acts and Monuments* of a number of *Saints* before Christs coming in the flesh, all which by the exercise of this grace of faith, overcame the world, the Devil, and Self, the greatest enemy of all.

Quest. *Wherin lyes the power of faith to carry a man through this duty of Self-denial?*

Ans. 1. *Faith doth mightily convince a man that it is his duty to deny himself.* Till a man bee convinced that it is his duty, hee will never deny himself, till hee see that hee is obliged, hee will never make conscience of it. This is the first thing wherein the power of faith is seen in inabling a man to deny himself.

Now faith doth this three ways.

1 It takes special notice of the command of Self-denial. As,

If any man will come after mee, let him deny himself, Mat. 16. 24.

Bee not conformed to this world, but bee yee transformed, Rom. 12. 2.

Bee kindly affectioned one to another, with brotherly love, in honour preferring one another, vers. 10.

Minde not high things, but condescend to men of low estate, vers. 16.

Bee not wise in your own conceits, ibid.

Recompence to no man evil for evil, vers.

Let every one of us please his neighbour for his good to edification, Rom. 15.2.

Let nothing be done through strife, or vain-glory, but in lowliness of mind; let each esteem other better than themselves, Phil. 2.3.

Look not every man on his own things, but every man also on the things of others, ver. 4.

Whensoever one is tempted (in any sinful way) to seek himself, faith (if it be exercised) brings in some command or other to the contrary. Faith deals much in the commands. As it carries the soul out of it self for subsistence, by vertue of a promise, so it carries it above and beyond (nay contrary to) it self in operation and working, by vertue of a precept. Faith is the principal grace that brings the soul into obedience unto Christ in Gospel duties, therefore the obedience of the Gospel, is called *the obedience of faith*, Rom. 16.26. Now this it doth, first by setting before the soul some command or other, which must be considered of, before any thing be done one way or other. But this is not all; Besides this,

1. It makes a full discovery of the true minde and meaning of it. It tells, not onely that there is a command, but what it is that is commanded. It discovers not onely in the general, that it is a duty, but also in particular, wherein it lyes. It is

not enough that wee have a command, but it must bee rightly interpreted. When men judge of a command by their own wilddome, they give no other interpretation of it, than may accord with their own lusts, so making it to speak as they would have it. And thus it is before faith. Men conceit they can serve God and themselves too, *God and Mammon* well enough, whatsoever the command saith to the contrary notwithstanding. There seems indeed to be some contradiction, but they know how to reconcile it, by the fair and candid construction that they make of it. And hence they will have to do with the command as well as others; for though in one sense (they grant) it makes against them, yet in another (which they put upon it) it makes nothing at all against them, if it make not for them; so that they often plead that for their justification, which is the onely thing that condemns them. *Saul* interpreting the command by carnal policy, qualifies it so, as might serve his own turn, and therefore notwithstanding the command, hee thinks hee might do as hee did, and afterwards stands upon it, that he had performed it, *1 Sam. 15. 13-20*. I, but now, when faith comes, it gives the true sense of the Command, and will not suffer carnal reason to be the Interpreter, but tells the soul, *This is the mean*.

ing and nothing else. And it silenceth all objections to the contrary, so that the soul hath nothing to say or plead against the Command in any of the specialities of it, but that all is *holy, just, and good*, and must bee obeyed. Faith stops the mouth of carnal reason; and brings it to a *non-plus*. Faith brings in the command with spiritual evidence and demonstration. Now a thing is then demonstrated, when a man sees that it must needs be so, and cannot be otherwise; when all objections are answered, and nothing left to create the least shadow of doubt or scruple concerning it, but it presently vanissheth before the brightness of the appearance of the evidence of it. When this is done, then

3 It mightily over-awes the conscience with the authority of it. When faith hath told, *what* it is, that is commanded, it then proceeds to tell *who* it is that doth command. It discovers the stamp of Divine authority, the image and superscription of a Deity deeply imprest upon the command, and over-awes the heart with that. It ushers in the command with a *Thus saith the Lord*, and this it sets,

1 Against our own wills, *Thy Kingdom come, Thy will bee done*, is the voice of faith in the soul, *Not my will, but thine Lords*. Faith tells the soul, It is fit that God should have his will in every thing.

2 Against

Against the wills of others, *Wee ought to obey God rather than men.* was Peters answer, *Act. 5. 29.* If it bee the will of God, no matter what it is, nor who bee for it, or against it, faith will certainly put a man upon the practice of it. Faith convinceth the soul what an abominable evil it is, to refuse to obey any of Gods commands. *That rebellion is as the sin of witchcraft, and stubbornness, as iniquity and idolatry.* 1 Sam. 15. 23. by which means it prevents all deliberation and consultation with flesh and blood, so that the soul is fully resolved, presently to do its duty come what will of it. This it doth by convincing the soul of the Sovereignty of God over it, which is necessary to Self-denial, for while a man thinks that hee is *sui juris*, and that there is no Lord over him, hee will never deny himself, but serve himself as his last and highest end in all that hee doth. This was the reason why they shake vanity every one with his neighbour, with flattering lips, and a double heart, *Psal. 12. 2.* they said, *Our lips are our own, who is Lord over us,* verse 4. Now faith discovers the quite contrary, that there is a Lord over us, even *The most High God possessor of heaven and earth,* *Gen. 14. 19.* and that hee hath an absolute Sovereignty and Dominion over us, to do with us what hee pleaseth, and to require of us what hee will.

1 *Jure creationis*, by right of Creation, *Psal. 100.3.* which though it bee knowable by reason, yet not so clearly, nor so convincingly as by faith, *Heb. 11.3.* But especially,

2 *Jure redemptionis*, by right of redemption, *1 Cor. 6.20.* which wee know onely by faith, and yet reason can make the inference from it, that therefore wee should not live to our selves, but to him by whom wee live the second time. By this means the soul sees Self-denial to bee a duty as clear as the light.

Ans. 2. *Faith doth mightily convince a man of the danger if hee do not deny himself, and of the benefit if hee do.* It assures a man that if hee seek himself, it will not bee for the better, but for the worse; and on the contrary, that if hee deny himself, it will bee for the better, and not for the worse. This is that which very much hinders men from venturing upon this duty of Self-denial, they doubt whether it would not bee better for them to seek themselves, and worse, if they should do otherwise. Now faith puts it out of doubt that it would not bee better, but worse, if they should seek themselves, and on the contrary, &c.

Faith doth this two wayes.

1 It mightily over-aws the soul with the terrible threatnings denounced against Self seeking on the one hand.

2 It

2 It effectually perswades it with the precious promises made to Self-denial on the other.

It mightily over-awes the soul with the terrible threatnings denounced against Self-seeking on the one hand.

This it doth two wayes.

1 It brings to minde the many threatnings that are in the word denounced against it, and fully convinceth the soul of the truth of them: As

Whosoever shall deny mee before men, him will I also deny before my Father which is in heaven, Mat. 10. 33.

Hee that findeth his life, shall lose it, vers. 39.

Whosoever will save his life, shall lose it, Matth. 16. 25.

Whosoever shall bee ashamed of mee, and of my words in this adulterous and sinful generation, of him also shall the Son of man bee ashamed, when hee cometh in the glory of his Father, with the holy Angels, Mark. 8. 38.

If yee live after the flesh yee shall dye, Rom. 8. 13.

If any man defile the temple of God, him shall God destroy, 1 Cor. 3. 17.

Hee that soweth to his flesh, shall of the flesh reap corruption, Gal. 6. 8.

The fearful, and unbelieving, and the abominable, and murderers, and Whoremongers, and Sorcerers, and Idolaters,

ters, and all lyars shall have their part in the lake which burneth with fire and brimstone, which is the second death, Rev. 21.8.

2 It makes a clear representation of the dreadful evils contained in these threatnings, tells the soul what a woful wretched case it should bee in, if ever these threatnings should bee executed upon it.

By this means it works fear in the soul, and makes it tremble at the thoughts of Self-seeking, which is a special means to keep us from it. By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, Heb. 11.7. This it doth by giving the soul a sight of God in these threatnings.

1 As able to execute them, *Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath*, Psalm 90. 11.

2 As resolved to execute them upon all such as resolvedly go on in a way of self-seeking, *Lest there should bee among you man, or woman, or family, or tribe, whose heart turneth away from the Lord our God. Lest there should bee among you a root that beareth gall and wormwood, and it come to pass when hee heareth the words of this Curse, that hee blest himself in his heart, saying, I shall have peace, though I walk*

in the imagination of mine heart, to adde drunkenness to thirst. The Lord will not spare him, but then the anger of the Lord and his jealousie shall smoeke against that man, and all the Curses that are written in this book shall lye upon him;-- And the Lord shall separate him unto evil, out of all the Tribes of Israel according to all the Curses of the Covenant, Deut. 29. 18, 19, 20.

2 It effectually perswades it with the precious promises made to Self-denial on the other hand.

This it doth likewise two wayes.

1 It brings to minde the many promises that are in the word made unto it, and fully convinceth the soul of the truth of them. As

Whosoever shall confesse mee before men, him will I confesse also before my Father which is in heaven, Mat. 10. 32.

Hee that loseth his life for my sake shall finde it, vers. 39.

Every one that hath forsaken houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or lands for my sake, shall receive an hundred fold, and shall inherit everlasting life, Mat. 19. 24.

If wee bee dead with him, wee shall also live with him, if wee suffer, wee shall also reigne with him, 2 Tim. 2. 11, 12.

To him that overcometh, will I give to eat of the Tree of life which is in the midst of the Paradise of God, Rev. 2. 7.

Hee

He that overcometh shall not be hurt of the second death, *verf. 14.*

To him that overcometh, will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it, *verf. 17.*

He that overcometh, and keepeth my words unto the end, to him will I give power over the Nations, and he shall rule them with a rod of iron, *verf. 26, 27.* And I will give him the morning star, *verf. 28.*

He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his Angels, *Rev. 3. 5.*

Him that overcometh will I make a Pillar in the temple of my God, and he shall go no more out, and I will write upon him the Name of my God, and the name of the City of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new Name, *verf. 12.*

To him that overcometh, will I grant to sit with mee in my Throne, even as I also overcame, and am set down with my Father in his Throne, *verf. 31.*

It makes a clear representation of the great and glorious things contained in these promises, and gives the soul assurance of them.

The

The Apostle tells us of faith, that it is *the substance of things hoped for, the evidence of things not seen, Heb. 11. 1.*

1 The substance (or subsistence) of things hoped for, it gives them a substantial being long before they bee, as if they did already actually exist. Hence the object of faith is present, that is, faith considers it as present. Faith beleeves that God doth answer before hee answers. As God in answering, sometimes prevents our asking, *Isa. 65. 24. Before they call, I will answer;* so when faith is exercised, it prevents Gods answering. Before the Lord giveth, I know I have it. Faith reallizeth the blessings promised, before they have a being. When mercies are but in their principles, in their conception and birth, when they are but in their cradle and swadling bands, faith speaks as gloriously of them as if they were fully acted and grown up before the eye. And therefore it is,

2 The evidence (or demonstration) of things not seen, not onely because it apprehends them (which neither sense nor reason doth), but because it apprehends them (and discovers them unto the soul) as cloathed upon with so much certainty and reality. When a man can discern no ground of incouragement, either by sense or reason, faith spies it presently. Now this hath a mighty influence

ence on the soul to carry it on in a way of Self-denial. - *While we look not at the things which are seen; but at things which are not seen,* saith Paul, We count our sufferings but a *light affliction*, 2 Cor. 4. 17, 18.

By this means it begets hope in the soul (as by the other fear) and this makes one resolute to undertake any service, though never so difficult, and ready to undergo any suffering, though never so dangerous, in obedience to the will of God, for his glory.

This it doth by giving the soul a sight of God in these promises.

1 As able, *Abraham*, staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what hee had promised, hee was able also to perform, Rom. 4. 20, 21.

2 As faithful, to accomplish them. Through faith also *Sarah* her self received strength to conceive seed, and was delivered of a childe when shee was past age, because shee judged him faithful who had promised, Heb. 11. 11.

Ans. 3. Faith sets a-work all other graces which are requisite to be exercised in any one act of Self-denial, and secures them in their working. This appears partly in the former particular (by what hath been said of fear and hope) but I shall speak more directly and fully unto

it in this. There is not any one act of Self-denial, but to the performance of it, there is required the acting of several graces in their kinde, so that if any one of these graces should not bee acted, there would bee no acting of the rest, and consequently no Self-denial, the act of Self-denial would bee prevented. Now faith hath a mighty influence upon every grace to set it a work according to the nature and quality of the duty that is to bee performed, and to maintain it in its working, so that it shall prevail. I will shew this in these four particulars.

1 That to every act of Self-denial, is required the exercise of several graces.

2 That if any one of those which are required should bee stopt and hindred in its acting, there would bee a stop of all the rest, and consequently no Self-denial.

3 That faith hath a mighty influence to set all of them a work.

4 That faith secures them in their working.

1 To every act of Self-denial there is required the exercise of several particular graces, several graces must bee exercised in the judgement, and in the will, and in the affections. See an instance in *Moses* his Self-denial, *Heb. 11. 25, 26, 27.* of grace exercised,

1 In his judgement, *Hee esteemed the reproach of Christ greater riches than the treasures of Egypt*, vers. 26. *ἡμῶν ἁμύνει*, accounting or judging, or having accounted or judged, &c.

2 In his will, *hee refused to bee called the Son of Pharaohs daughter*, vers. 24. and *chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*, vers. 25.

3 In his affection, *Hee forsook Egypt, not fearing the wrath of the King*, vers. 27.

Some acts of Self-denial consists meerly in the exercise of grace; others are performed by the exercise of grace. *Those* are the inward acts of Self-denial, which are terminated within the minde, *these* are the external acts. To both are required the acting of several graces. As grace is not single in its being, so not in its working; as there is a connexion of graces in the habit, so likewise in the operation.

2 It any one of those which are required, should bee stopt and hindred in its acting, there would bee a stop of all the rest, and consequently no Self-denial. As there is a conjunction, so likewise there is a dependance of the several graces one upon another; a conjunction in their being; and a dependance in their working, so that if one bee stopt, all the

rest stop too. As it is in a watch, if one wheel stop, all the wheels, when they come to the motion of that wheel stop too. When there is required three or four particular graces, to the making up of one and the same act of Self-denial, if any one of them bee wanting there is no Self-denial. As for example, If *Moses* had not esteemed the reproach of Christ greater riches than the treasures of *Egypt*, hee had not refused to bee called the Son of *Pharaohs* daughter; if hee had not had courage to fortifie him against the fear of the wrath of the King, hee had never left *Egypt* as hee did. Thus you see the two first particulars cleared. Now consider,

3 Faith hath a mighty influence to set all of them a-work, as many as are required in any one act of Self-denial. Faith is a working grace, but herein it hath the preheminence that it is the *first* grace that sets all the rest a-work. Hence all the works of grace are said to bee the works and fruits of faith, *1 Thess. 1.3.* Faith (saith *St. James*) *if it have not works is dead, being alone*, that is, it is counterfeit faith, *Jam. 2. 17.* therefore hee shews that the *esse* of faith, is seen in its *operari*, *I will shew thee my faith by my works*, vers. 18. And hee further confirms it by the instance of *Abrahams* faith, *Seest thou how faith wrought with his works, and by works*

was faith made perfect, vers. 21. Now lest any should think that these works spoken of, are the proper works of faith, as such a particular grace (as every grace hath its proper works) it may easily be shewn out of Scripture, that there is no good work that is not the fruit of faith. As from that *Heb. 11. Without faith it is impossible to please God*, by which the Apostle argues, that the works of *Enoch* were works of faith, because they pleased God, vers. 5. God is pleased with good works, *Col. 1. 10*. Now if there be any such without faith, God is pleased without faith. Again, the Apostle saith, *The life that I now live, is by faith*, but the life that hee then lived was the life of grace, the life of good works which hee did not live before, *Gal. 2. 20*. so that the truth is evident. Faith is the *Primum mobile*, as the spring-wheel in a Watch that sets all the rest a going, or as the weight in a Clock. *Austin* saith, *Amor meus pondus meum, eo feror quocunque feror*, My love is my weight, by that I am carried whithersoever I am carried; But what is the weight that moves love? Why the Apostle tells us, *That faith worketh by love*, *Gal. 5. 6*. And as for other graces, you have instances enough in *Heb. 11*. All the grace that *Abraham* and *Moses*, &c. exercised in those eminent acts of Self-denial there recorded, was set a-

work by faith. *By faith Abraham, &c. By faith Moses, &c.*

Faith sets grace a work proportionably to the height of the act of Self-denial that wee are called to, it doth not onely stir up grace, and set it a working, but it makes it work to such a height as is requisite to the greatness of the present exigency. See a notable instance in *Abraham*, Rom. 4. 19, 20. And being not weak in faith, hee considered not his own body now dead, and hee staggered not at the promise through unbelief, but was strong in faith giving glory to God, and therefore *against hope beleaved in hope*, vers. 18.

4 Faith secures them in their working. *I had fainted (saith David) unless I had beleaved*, Psal. 37. 13. It is said of *Moses*, that through faith *inexhaustible*, hee endured, Heb. 11. 27. *Christ* told *Peter* that Satan had desired to have him, but that hee had prayed that his faith might not fail, and therefore Satan could not have him, Luke 22. 32. *Paul* exhorts that above all things wee should take unto us *the shield of faith*, Ephes. 6. 16. hee calls it a shield, because as the shield doth cover all the other parts of the Armour, so doth faith all the other graces. In *1 Thes.* 5. 8. hee calls it a breast-plate, because it secures the heart, therefore hee saith, *By faith wee stand*, 2 Cor. 1. 24.

Ans.

Ans.w.4. Faith brings in the mighty power and strength of God to our assistance, and therefore must needs be able to carry us through this duty of Self-denial. Though of ourselves, in our own strength, wee can doe nothing, yet in the strength of God wee may doe it with ease. Now faith brings in Auxiliary forces from heaven, engageth the Almightyness of God with us. There is a kinde of Omnipotency in faith (all things are possible to him that beleeveeth, Mark. 9.23.) and this is the reason of it. It is said of Stephen, Act.6.8. that hee was full of faith and power. Where faith is, there is power, even the mighty power of God --- the greatness of his power toward us who beleeve, Eph.1.19. It is said, 1 Pet.1.5. that wee are kept by the power of God to salvation, but through faith, the power of God through faith. In Matth.9.22. Christ tells the woman that had an issue of blood, Thy faith hath made thee whole, why? it was the power of Christ that made her whole; I but it is attributed to her faith, because her faith set the power of Christ a work for that end.

Thus you see wherein the power of faith lyes to carry a man through this duty of Self-denial, and therefore what reason you have to make use of it in this particular.

The Fifteenth Direction.

15 *Keep in minde your former experiences.*

1 The experiences which you have had of Self-seeking.

2 The experiences which you have had of Self-denial.

1 The experiences of Self-seeking, in these two particulars.

1 What experiences you have had of the evil of Self-seeking.

2 What experiences you have had of the wayes and means whereby you have been drawn to it.

1 The experiences of the evil of Self-seeking.

1 Of the evill of sin in it.

2 Of the evill of suffering by it.

First, What experiences you have had of the evill of sin in it. Before you were exhorted to consider what evill of sin there is in it. here to remember what evill of sin you have found in it by your own experience.

1 Hath it not made you neglect many a duty? as *praying, hearing, meditating, &c.*

2 Hath it not made you venture upon many a sin? as *lying, swearing, defrauding, &c.*

3 Hath it not often put you upon a course of sinning for a long time together?

4 Hath it not made you prophane the

the Ordinances of God ? using them

1 As means for compassing your base ends.

2 As cloaks for hiding them.

5 Hath it not made you sometimes ashamed of Religion, so that you durst not confess *Christ* openly, before a *Christ*-deriding world ?

6 Hath it not been the cause of your unfruitfulness, and unserviceableness in the places where you have lived, so that few have been the better by you ?

7 Hath it not made you unfaithful to the trust that hath been reposed in you; so that you have been a staffe of broken reed to those that have leaned on you ?

8 Hath it not hindred you from receiving much good from those, to whose precepts you should have attended, and whose example you should have imitated ? It may bee, if you have been in any measure observant as you should, you may have found some, if not all of these evils ; now whatsoever you have found, call it to remembrance, and whatsoever you shall finde, take special notice of it, that you may never forget it.

Further, consider how this evil of Self-seeking in any, or all of these, or any other particular evils, hath at any time appeared to your consciences, as exceeding and out of measure sinful ; what strange apprehensions

prehenſions you have had of the vileneſſ and baſeneſſ of it, how loathſome it hath been unto you, how you have cenſured and condemned your ſelves for it, and reſolved againſt it. This would bee a ſpecial means to prevent your relapſing for time to come. When wee have loſt our apprehenſions of the vileneſſ and baſeneſſ of any ſin, wee are then ready to return unto it again upon any new temptation; and wee loſe our former apprehenſions, when wee are not careful to record them in our memories, and frequently to recolleſt them. Keep in minde

Secondly, what experiences you have had of the evil of ſuffering by it, in three particulars.

1 The fruſtration of your hopes. How often have you promiſed your ſelves great matters, but have been deceived? Looked for gain, but have met with loſſ; for honour, but have met with ſcorn and contempt.

2 The accompliſhment of your fears. You have been afraid of poverty, of ſhame, of reproach, and to avoid it have diſſembled your profeſſion, and yeelded in a baſe ſervile compliance with men of corrupt mindes, but by this means it hath come upon you.

3 The vexation of your ſpirits. You have been allured in time of temptation with the pleaſure of ſuch ſins; but oh, what

what an evil and bitter thing have you found it afterwards ! what an hell have you had in your consciences !

This likewise would bee a special preservative, but men forget. *A woman when shee is in travel hath sorrow* (saith our Saviour) *but as soon as shee is delivered of the childe, shee remembreth no more the anguish, for joy that a man is born into the world,* Joh. 16. 21. When men have fallen by their iniquity, oh then you shall hear them promise and vow great matters, if ever God spare them, they will become new men, they will never do the like again, they will bee more wary for time to come ; but within a while, when the fear of the present danger is past, they will bee venturing again. It happeneth to these according to the Proverb, *The dog is turned to his own vomit again,* 2 Pet. 2. 22.

When they are stomach-sick, they cast up their sweet morsels with loathing and abomination, but they are no sooner well, but they lick them up again. Oh therefore keep fresh in your memories what an evil and a bitter thing you have sometimes found it, to seek your selves in a sinful way, that you may tremble at the thoughts of doing the like for time to come as long as you live. Keep in remembrance

a The experiences you have had of the wayes and means whereby you have been

been drawn to it. *Wee are not ignorant of Satans devices* (saith the Apostle) 2 Cor. 2. 11. but most times wee are forgetful of them, which is the reason that wee are insnared the second time. That which hath prevailed with you to self-seeking hath been (it may bee) either,

1 Some over-weening thought of your selves, or

2 An over-high conceit of the things of the world, or

3 Neglect of watchfulness, or

4 Dallying with a temptation, or

5 Harkning to evil counsel, or

6 Following evil example.

Well, what ever it is that you have found to have been at any time the cause of it, keep it in remembrance; by this means you will bee the better able to shun it for time to come. A man that at such a place hath missed his way, will bee sure to remember it against the next time, to avoid it. One that hath been deceived by a *Cheat*, will know him too well to trust him another time. Wee say, well, I will know you again another time for this. So should wee say, when wee have been deceived by this or that, to seek our selves. This is the way to have skill to overcome a temptation, by this means wee shall bee able to espy the snare at the first glance, and to perceive whither the temptation tends; for Sathan comes with

with fair shews and pretences; a man that hath not observed his methods and wiles, is presently carried away as mistrusting nothing, but another that hath had experience, and taken notice of them, will alwayes suspect the worst, and therefore will bee the more wary and circumspect. Bee mindefull likewise of

2 The experiences you have had of Self-denial.

1 The experiences you have had of the good of Self-denial.

2 Of the means whereby you have been inabled to deny your selves.

First, what experiences you have had of the good of Self-denial.

1 Of the good that is in it.

2 Of the good that comes by it.

1 What experiences you have had of the good that is in it, as

1 Have you not found that the more you have denied your selves, the more you have grown in grace?

2 Have you not found that the more you have denied your selves, the more fruitful you have been in every good work?

3 Have you not found that Self-denial hath made the strictest duties easie and delightful?

4 Have you not found that the more you have denied your selves, the more easily

easily you have borne the cross?

5 Have you not found that the more you have denied your selves, the more serviceable and useful you have been in your places?

6 Have you not found that the more you have denied your selves, the more freedom you have had from temptations, and the more strength to withstand them?

2 What experiences you have had of the good that comes by it?

1 Have you not found much peace of conscience?

2 Much boldness and assurance in the presence of God?

3 Abundance of joy and comfort? In a word,

4 Have you not had an hundred fold for all that you have at any time in a way of Self-denial parted with for Christ?

This will bee a good means to make you persevere and hold on in the practice of this duty, when you can say you have learned by experience how good it is. *Laban* you know was a Self-seeking person, now calling to minde what good (as hee judged) hee had found in that way, hee resolves to hold on in it still; and therefore by this argument hee endeavours to perswade *Jacob* to tarry with him, that hee might make the most of him.

him, as hee had done before. *I pray thee* (saith hee) *if I have found favour in thy eyes, tarry, for I have learned by experience, that the Lord hath blessed mee for thy sake,* Gen. 30. 27. This was the reason why those Idolaters were so peremptorily resolved to persist in their Idolatry, *to burn Incense to the Queen of heaven, and to poure out drink-offerings to her,* Jer. 44. 17. They told the Prophet they would do as they had done, they and their Fathers, their Kings, and their Princes in the Cities of Judah, and in the streets of Jerusalem, for then they had plenty of victuals, and were well, and saw no evil. Now if selfish men make use of their experiences, that because they have prospered in an evil way, therefore they will go on in it, much more should those that have begun to deny themselves. And therefore the Apostle to prevent the Apostacy of the Hebrews, bids them call to minde *the former dayes* wherein they had denied themselves, Heb. 10. 32. where though it bee not expressly mentioned what good they had then found in the way of Self denial, but onely what they expected, yet it is implied, for though the greatest part of their recompence was reserved till hereafter (and therefore hee doth chiefly urge them with the respect they had had to that, as the main thing whereby they were induced to deny them-

themselves as they did, which hee exhorts them still to continue, as being the strongest argument to prevail with them to persevere) yet they had something in hand, seeing the reward of Self-denial is not only in the world to come, but in this world also, as was shewn before. This would bee a good means also to prevail with us to renew our practice of this duty after any back-sliding. *Then shall shee say, I will go and return to my first husband, for then it was better with mee than now, Hosca 3.7.*

Secondly, What experiences you have had of the means, whereby you have been inabled to deny your selves.

You have heard of a great many helps and directions, and it may bee you have found many of them true by experience, that when a temptation hath been upon you, you were almost gone, your feet had well nigh slipt; but then when you were ready to yeeld, the serious consideration of the evil of Self-seeking kept you back; or such a command, such a promise was set home upon your spirit; or the respect that you had to the recompence of reward, that was it that withheld you. Well, whatsoever it was, bee sure not to forget it, keep it in remembrance against a time of need, as long as you live, and resolve to make use of it again and again. Thus *David* did, *Psal.*

73. in the beginning hee tells you of a temptation wherewith hee had been assaulted, and how well-nigh it had prevailed; after this hee tells you what it was that kept him, *vers. 17. He went into the Sanctuary of God;* and advised with him there; now see the conclusion that hee makes upon this, *vers. 28. It is good for mee to draw neer to God;* as if hee had said, this is the best course that beaſt take whensoever I am tempted; that the temptation do not prevail against mee; I have found it so now by experience, and therefore will not neglect it. *or* A man that hath found good by such a Receipt, will lock it up and make use of it again upon the like occasions.

The Sixteenth Direction.

16 Walk in the Spirit.

This Direction you have in *Gal. 5. 16. Walk in the Spirit, and you shall not fulfil the lusts of the flesh.*

Here note two things.

1 A Precept, *Walk in the Spirit.*

2 A Promise, *And yee shall not fulfil the lusts of the flesh.*

The Promise gives assurance of the End, which is Self-denial, *Yee shall not fulfil the lusts of the flesh.*

The Precept prescribes the Means in order thereunto, *Walk in the Spirit:* as it hee had said, If you would not obey the

flesh in the lusts thereof, but bee able to deny it, then bee sure you take this course, *Walk in the Spirit.*

Two things are here meant by *Walking in the Spirit.*

1. To follow the *Motions* of the Spirit.

2. To exercise the *Graces* of the Spirit.

Then
1. If you would deny your selves, follow the motions of the Spirit, Walk according to the motions, and by the directions of the Spirit; resign up your selves to the governance and guidance of the Spirit. This is the first thing meant by *Walking in the Spirit*, it is the same with *Walking after the Spirit*, Rom. 8. 1. 4. and *being led by the Spirit*, vers. 14. The Spirit is sent in pursuance of the *Fathers* design in *Election*, and of the *Sons* in *Redemption*, and hee acts not only by conviction and conversion at the first, but by continual guidance and direction afterwards, being as a *voice behinde us*, saying, *This is the way walk in it*; putting us in remembrance when wee are forgetful, and ready to neglect our duty; warning us of the danger when wee are about to turn to the right or left hand in the commission of any sin; stirring up in us such thoughts as these, "This is a temptation, therefore wee must shun it; This is a fit season for such a duty, therefore wee must close

close with it; moving and perswading us to duty, by laying before us, the authority of Gods command, and the goodness of the promise; dissuading us from sin, and striving with us that wee may not commit it, by arguments drawn from the terrour of the Lord revealed in the threarnings.

As the *Devil* draws men unto sin, by putting it into their hearts (as it is said, *hee put it into the heart of Judas to betray Christ*, Joh. 13. 20.) so the *holy Spirit* draws us to duty, by putting into our hearts to do that which is good.

Now if wee would follow these motions of the Spirit, to do our duty, wee should not fulfill the lusts of the flesh. For,

1 This is certain, wee cannot follow the lusts of the flesh, and the motions of the Spirit at the same time. Wee may follow the lusts of the flesh, and the lusts of the Devil at the same time, because they are both one, but not the lusts of the flesh, and the motions of the Spirit, because *the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other*, Gal. 5. 17. So that when wee follow the motions of the Spirit, wee go quite cross to the lusts of the flesh.

Object. Well, but wee may afterwards:

Answer. Now mark for answer:

Dd *

* Wee

2 Wee shall not bee left of God to fulfill the lusts of the flesh, till first wee have refused to follow the motions of the Spirit.

1 The Scripture all along alledgeth this as the cause why men are given up to their own lusts. *My people would not hearken to my voice, and Israel would none of me; so I gave them up unto their own hearts lust, and they walked in their own counsels,* Psal. 81. 11, 12. So Rom. 1. 24. *Wherefore God also gave them up to uncleanness, through the lusts of their own hearts; And for this cause God gave them up unto vile affections,* vers. 26. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, vers. 21. because that which may bee known of God was manifest in them, for God had shewed it unto them, vers. 19. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate minde, to do those things which are not convenient, vers. 28.

2 The Spirit is ingaged to bee with us while wee follow his motions, so, that though wee bee tempted, wee shall not bee overcome by temptation. *The Lord is with you, while you bee with him,* 2 Chron. 15. 2. Now as Paul, Rom. 8. 31. *If God bee for (or with) us, who can bee against us?* Thousands of Devils and temptations may

may bee againſt us; but they cannot prevail againſt us; Therefore *David*, *Pſal.* 16.8. *because hee is at my right hand, I ſhall not bee moved.* When the Spirit is leading us, if wee continue to follow him, hee will continue to lead us on ſtill, and while wee are led by his *Conduct*, wee walk under his *Protection*, ſo that no temptation ſhall overcome us. *Paul* was ſorely tempted; *there was given him a thorn in the fleſh, the Meſſenger of Satan to buffet him,* 2 *Cor.* 12.7. Now the motion of the Spirit was, that hee ſhould continue praying, which courſe hee continuing, hee obtained this answer, *My grace is ſufficient for thee, my ſtrength is made perfect in weakneſs,* verſ.9. ſo that the temptation could not prevail; it was his affliction, but not his ſin. While wee are acted by the motions of the Spirit, wee have the power of the Spirit helping our infirmities, *Rom.* 8.26. *The Spirit helpeth our infirmities, συναντιλαμβάνεται, bears together with us againſt* the adverſe oppreſſing power of any thing that comes againſt us. Now the Spirit is a Spirit of power, and ſtronger than the Spirit that is in the world, 1 *Joh.* 4.4. *Not by might, nor by power, but by my Spirit, ſaith the Lord,* *Zach.* 4.6. Though it doth not preſently ſubdue all our corruptions, yet it inables us (if we follow him) to go on conquering and to conquer; wee have our

daily victories. It doth not suffer a man to spend his time in fruitless resistances, but gives sin its deaths wound, so that though there bee an *inhabitation* of sin, yet there is no *domination*, *sin shall not reign over him*, Rom. 6. 14. It roots up the strongest and most deep-rooted lusts and corruptions, it levelleth the highest imaginations, and takes down all that exalts it self against Christ, 2 Cor. 10. 4.

3 Believers finde by experience that they are never more free from yeelding unto *Self*, than when they most carefully follow the motions of Gods Spirit. This was one of the first things that I took notice of in my self. After a temptation had prevailed, then I could say, If that I had followed such a good motion that I had before, I had not come to this. Whence I gathered this rule (as having found it so by experience) that if a man follow the motions of the Spirit, hee shall not bee left to fulfill the lusts of the flesh.

Beware therefore of neglecting the motions of Gods Spirit, for by this means it is quenched, and then either,

- 1 It will not move at all, or
- 2 It will not move effectually.

1 It will not move at all. Before there were frequent hints and items given, ever and anon good suggestions, but now there is a cessation, you are seldome troubled

troubled with them, the Spirit lets you alone, so that you are off and on, in and out in your obedience, very unconstant in the performance of holy duties, scarce pray for a week together, &c.

2 If the Spirit do move, yet not effectually. If the Spirit speak, its onely by way of conviction, not of perswasion, it makes you sensible of your duty, but not willing to perform it. Before you found it with your selves, as *David* saith it was with him, no sooner did the Lord say, *Seek ye my face*, but your heart answered, *Thy face Lord will I seek*. I but now it is otherwise, you have many strong impressions upon your spirits many impulsions, but all comes to nothing.

3 Now is Sathans opportunity. When the holy Spirit departed from *Saul*, hee was presently haunted with the evil spirit. If Gods Spirit move not, Sathans will. If Gods Spirit move not effectually, Sathans will. And then how is it possible that any one in such a case should not fulfill the lusts of the flesh?

Oh therefore,

1 If the Spirit of God move, if you have a good thought put into your minds to perform such a duty, do not put it off, but close with it presently, and thankfully say, as *David*, *O Lord God, keep this for ever in the imagination of the thoughts*.

of the heart of thy servant; and prepare his heart unto thee, Chron. 29. 18. See Cant.

2. If the Spirit of God awakens conscience, and tells you it is a sin; Oh take heed.

3. Of sustaining that conviction; and

4. Of going on, resolutely, in opposition against it. This does not only grieve, but vexeth the holy Spirit of God, Isa. 63. 10.

5. If you would deny your selves, exercise the graces of the Spirit. This is a second thing that is here meant by walking in the Spirit; so the phrase is to be understood, ver. 25. If ye live in the Spirit, walk in the Spirit; that is, seeing you are made partakers of spiritual life, let your walking be answerable thereunto, i. e. Spiritual, which consists in the exercise of grace. This also is a special preservative from fulfilling the lusts of the flesh. A little grace well exercised doth much this way. Thou hast a little strength, saith Christ to the Church of Philadelphia, and hast kept my word, and hast not denied my Name, Rev. 3. 8. Now if a little grace well exercised do thus, what will not a greater measure and strength of grace well exercised do? Why consider, the exercise of grace is that which makes little grace great grace, and weak grace strong grace; as by trading, the Talents

increased, *Matth. 25. 20.* Now where grace is in its strength, a man is not easily prevailed upon by the lusts of the flesh, but on the contrary, where corruption is high, and grace low, there corruption doth frequently get the better, and temptation usually carries him away; And so it is when grace is not exercised, though it bee strong grace, for strong grace not exercised, doth by little and little languish and decay, as *Rev. 3. 2.* Now when grace is thus impaired, it is unable to resist and withstand corruption, and if grace do not withstand it, what is there that can? And if corruption bee not withstood, wee must needs bee overborn by it. By this it appears, how needfull it is to bee much in the exercise of grace, if wee mean not to fulfill the lusts of the flesh, for the soul is continually acting, and it must needs bee acted by one of these two, for this is the nature of immediate contraries (such as grace and corruption are) as hath been shewn before.

Besides, by the exercise of grace, the soul is kept in an holy, heavenly frame, and then temptations are not so suitable; The Devil, that observes the season for a temptation, takes that for the fittest, when our hearts are out of frame, then hee will bee sure to set upon us; but when our hearts are kept in a holy frame and temper,

temper, hee cares not so much to meddle with us, because then hee hath no such hopes of prevailing. Therefore bee much in the exercise of grace in every action, in every condition, in every duty both towards God and man, in every creek and turning of your conversation.

The Seventh Direction.

17. Avoid all occasions of Self-pleasing.

Self is apt to take an occasion many times when it is not given, therefore you should bee wary of giving it any occasion. So the Apostle, Gal. 5. 13. *Brethren, ye have been called unto liberty, wisely use not your liberty for an occasion to the flesh.* There is a time for every thing under the Sun, but no time, no season for Self, there is none allowed by God, and none should bee suffered by us. There are certain seasons fit for the purposes and devices of Self, many occasions for sinful enjoyments, but hee that would deny Self, must carefully shun these occasions. Self desires an occasion, but all occasion must bee cut off from Self, as the Apostle in another case, 2 Cor. 11. 12. In 1 Tim. 5. 14. The Apostle exhorts young women to keep at home, &c. *that they give none occasion to the Adversary*; there are many Adversaries without us, that quickly take an occasion to speak reproachfully, but the great Adversary is within, which

which (when occasion serves) will all reproachfully. No wonder if men act shamefully, to the dishonour both of themselves, and the Religion they profess, when they avoid not the occasions in which Self is apt to put forth. What the Prophet saith of the *Wilde Ass*, may fitly bee applied to Self, *Jer. 2. 24.* *In her occasion who can turn her away? All they that seek her, will not weary themselves, in her mouth they shall finde her.* It is difficult turning away of Self in its occasion, give Self but an opportunity, and it acts presently.

Men need not weary themselves to gain a Selfish man, in their mouth they shall finde them, they even prevent a temptation, but if you give them an occasion, you have them presently. *Achan* law, and presently hee must have the *Babylonish* Garment; so *Gehazi*, so *Judas*. Self takes an occasion many times by the prohibition of the Commandement, as *Paul* tells us, *Rom. 7. 8.* much more by indulgence, when men do even tempt and provoke themselves to the commission of any vile and base act. Give Self an occasion, and you expose your selves to the greatest danger in the world. An occasion unto Self, is as fite unto Gunpowder, Behold how great a fire a little Spark kindleth! Wee are in danger of committing the greatest sins, when wee will

will adventure upon the least. Hee that will touch pitch shall bee defiled with it; and therefore wee are commanded to hate even the garment spotted with the flesh, and to avoid the very appearance of evil; Though there bee no reallity, yet if there bee but an appearance, wee must stand at a distance. This indeed is a special help to Self-denial, not onely to forbear the act of sinne, but all occasions that may invite to any sinfull act.

The Eighteenth Direction.

18. *Frequently renew your Covenant with God.*

If you bee true beleevers, you are within the bond of the Covenant, howsoever you professe your selves such; you say you are baptized, and claime the name and priviledge of Beleevers upon that account. Now see what you then Covenanted; you did then promise and vow, to forsake the Devil, and all his works, the vain pomp and glory of the world, with all covetous desires of the same, the carnal desires of the flesh, so that you would not follow, nor bee led by them. Here is the strictest engagement to Self-denial, that possibly can bee, and this you must either own, and stand to as your Covenant, or you must renounce your Baptisme, and will you renounce your

¶ Here Novices in Religion com-

your Baptisme? Therefore solemnly engage unto that in your own persons, which was then ingaged unto in your names by your Sulceptours, and frequently renew your ingagement, Let not many dayes pass any one week without some solemn repetition of this Self-denying Vow before the Lord; The reason why men seek themselves so much, is because they remember their Covenant so little. It is said of the strange woman, that *shee forsaketh the guide of her youth, and forgetteth the Covenant of her God, Prov. 2.17.*

monly begin to balk, and no wonder, seeing few are called to any strict personal account of that which others have undertaken for them at their first admission into the Bread-rol of Chri-

stians. But if the contents of that triple Vow were distinctly and fully unfolded unto us, as soon as wee had any knowledge of good and evil, and all the severall branches of Gods Covenant with as great care and solemnity as often inculcated, as Moses commanded the Law should bee to the Israelites children; and lastly, the Vow is self confirmed and ratified, by our personal protestation, in the sight of the Congregation; the fear of God, as of shame before men, in whose presence wee made this good profession, would binde many of us to more Christian behaviour, than the best of us as the world goes, dare make shew of, as also restrain us from many deadly enormities, which new admonished of, wee will not account any sins. Dr. Jackson Treat. of Justif. Faith. cap. 22. sect. 413, 414.

You will finde this a great help in time of temptation, to consider that you are under a Covenant-engagement: What, shall I break my Covenant with God?

God? Wee count it a shameful thing to break a promise, much more to break a Covenant, wherein there is a stipulation on both sides, so solemnly made and ratified. Now its far worse to break with God.

A man is obliged to Self-denial by the *Command*, but there is a double obligation by the *Covenant*, for in that a man hath consented and solemnly promised; the *Command* is Gods engagement upon him, but his *promise* is his own engagement upon himself. Reason then on this wise, whensoever thou art tempted: "I am ingaged by Gods command, and there can bee no objection against that; but besides, have I not solemnly promised? Is not the oath of God upon mee? and shall I not perform it? Shall I bee worse than my wor.^d? Worse than my oath with God? *I have sworn, and I will perform it* (saith David) *that I will keep thy righteous judgements*, Psal. 119.106.

¶ It is good in this case to help the soul with a firm resolution, and to back resolution with a vow,

not only in

general, but particularly of something within our own power -- for by this means the heart is perfectly gained -- Strong resolution discovers sincerity without any hypocritical reservation and hollownesse -- Resolution as a strong stream beats down all before it; Little good is done in Religion without this, and with it all is as good as done. Dr. Sibbs, Soules Conflict, cap. 28, 442.

Self-

Self-denial; that is, seriously and solemnly to promise that in and through the strength of Christ, you will carefully avoid such and such particular wayes, wherein at any time you have given contentment to the flesh. *I have made a Covenant with mine eyes* (saith Job) *why then should I look upon a Maid?* Job 31. 1, and that come what will of it (if God give you life and liberty) you will perform such and such particular duties that at any time you have neglected. *David swore unto the Lord, and vowed unto the mighty God of Jacob, surely I will not come into the Tabernacle of my house, nor go up into my bed. I will not give sleep to mine eyes, or slumber to mine eye-lids, until I finde out a place for the Lord, an habitation for the mighty God of Jacob,* Plal. 132. 2, 3, 4, 5.

Till you bee able thus to binde your selves, you will never bee constant in your obedience, but you will play fast and loose with God. Let mee put this Question to you: Have you not often been under convictions of sin in neglecting such a duty, and have not such thoughts as these come into your minde. It is best to promise by a solemn Vow and Covenant unto God, that I will never neglect this duty more; have you not been much pressed and urged by the importunity of conscience, to enter into
such

such a Covenant, to make such a Vow? and have you not been afraid to do it, lest afterwards you should not omit it with so much ease as before, and therefore have put it off from time to time? Well, consider what hath been the issue? Hath not this refusal to ingage, brought you within a while to a total omission of the duty? Again, It may bee you have been much pressed in spirit to covenant against such a particular sin, but you have been loath to bee bound up, and therefore have satisfied conscience with some purposes against it, you have resolved you would not commit any more, and you have made that to serve the turn, notwithstanding you have been ever and anon put in minde by some secret whisper of conscience to make a solemn Covenant and Vow against it: Well, see what hath come of it, have you not relapsed again and again into that sin, notwithstanding all your purposes and resolutions against it? Hath it not proved the stumbling-block of your iniquity? You will never bee able to deny your selves in abandoning any evil, as you ought, till you bee willing to come under the strictest engagement that is against it.

The Nineteenth Direction.

19 *Imitate the Lord Jesus Christ.*

See what an example of Self-denial hee hath given you.

1. Though hee was the Lord of glory, 1 COR. 2.8. and Jam. 2.1. The brightnesse of the Fathers glory, Heb. 1.3. yet hee sought not his own glory, Joh. 8.50. Though hee was in the form of God, and thought it no robbery to be equal to God, Phil. 2.6. yet hee made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, hee humbled himself, and became obedient unto death, even the death of the Cross, vers. 7,8.

Now, think with your selves what the glory is, that of right must needs ac-

As the very instant wherein the Son advanced our nature into the highest pitch of dignity, by admitting it into the unity of his sacred person, that nature so assumed, was worthy to be crowned with all glory and

honour; and hee in that nature might then have set himself down at the right hand of the Throne of God. If hee had minded only his own things, hee might as the very first have attained unto the joy that was set before him; but looking on the things of others, hee chose rather to come by a tedious way, and wearisome journey unto it, not challenging the privilege of a Son, but taking upon him the form of a mean servant. Whereupon in the dayes of his flesh, hee did not serve as an honourable Commander in the Lords Host, but as an ordinary Souldier; hee made himselfe of no reputation; for the time, as it were, emptying himselfe of his high State and Dignity. Bishop Usher, Mystery of the Incarnation of the Sonne of God.

page 10.

Ec

company

company the personal presence of God in a man, whom hee hath taken up to bee one person with him. Consider what glory it is that *Christ* hath now in heaven since his ascension and session at Gods right hand there; why, this was his right and due the very first moment of his Incarnation; onely hee was contented to bee a while without it, for the accomplishing of the work of our Redemption.

2 Though hee was the *Heire* of all things, Heb. 1. 2. Though the earth was his, and the fulness thereof, 1 Cor. 10. 26, 28. yet hee sought not his owne wealth, but became poor for our sakes, 2 Cor. 8. 9. The fowles have nests, and the birds of the aire have nests, but the Son of man had not where to lay his head, Matth. 8. 20.

3 Though all power in heaven, and in earth was given to him; Matth. 28. 18. yet (being called to suffer) hee would not save himself, Matth. 16. 23. Though hee could have prest Legions of Angels, yet hee would not permit any one to strike a blow in his quarrel, Matth. 26. 52, 53: but voluntarily subjected himself to the power and force of his blood-thirsty enemies.

I might here multiply particulars, but that I hasten to a conclusion. There is scarce any one duty of Self-denial, but wee have an example of it in the practice

of

of our Saviour, and therefore it is requisite that wee have it continually in our eye. And it will bee of great advantage, whatever it bee wherein wee are called to deny our selves, not only by way of *Discretion* for it, but by way of *Motive* to it, which is the reason that from hence, the several duties of Self-denial are so frequently in the Scripture prest upon us.

Because the soul never worketh better than when it is raised up by some strong and

sweet affection; let us look upon our nature as it is in Christ, in whom it is pure, sweet, calme, meeko, every way lovely. This fight is a changing fight. Love is an affection of imitation, wee affect a likeness to him wee love. Let us learn of Christ to bee humble, and meeko, and then wee shall finde rest to our soules. The setting of an excellent Idea and platform before us, will raise and draw up our soules higher, and make us sensible of the least moving of spirits that shall be contrary to that, the attainment whereof wee have in our desires. Hee will hardly attain to mean things, that sets not before him higher perfection. Sibbs Soules Conflict. c. 6. 137.

1. By our Saviour himself, Take my yoke upon you, and learn of mee, for I am meek and lowly in heart, Matth. 11. 29. When the mother of Zebedees children desired that her two sons might sit, the one on his right hand, and the other on the left hand in his Kingdome, and the other Disciples were moved with indignation against the two Brethren, hee called them unto him, and said, "Yee know that the Princes of the Gentiles exercise

dominion over them, but it shall not bee so among you; but whosoever will bee great among you, let him bee your minister; and whosoever will bee chief among you, let him bee your servant, *even as the Son of man came not to bee ministred unto, but to minister, and to give his life a ranfome for many*, Matth. 20. 27, 28. So after hee had washed his Disciples feet, *Joh. 13. 5.* hee said unto them, Know you what I have done to you? Yee call mee Master and Lord, and yee say well; for so I am. If I then, your Lord and Master, have washed your feet, yee also ought to wash one anothers feet. *For I have given you an example, that yee should do as I have done unto you*, vers. 14, 16.

2 By the Apostles. Wee that are strong (saith *Paul*) ought to bear the infirmities of the weak, and not to please our selves. Let every one of us please his neighbour for his good to edification, *For even Christ pleased not himself*, Rom. 15. 1, 2, 3. Again, 2 Cor. 8. 7. exhorting them to liberality, hee thus presseth the exhortation, vers. 9. *For yee know the grace of our Lord Jesus Christ, that though hee was rich, yet for your sakes hee became poor, that yee through his poverty might bee rich.* And Phil. 2. 2. pressing to love and concord, thus hee perswades them, vers. 3-4. Let nothing bee done through strife or vain-glory, but in lowliness of minde, let

let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. *Let this minde bee in you, which was also in Christ Jesus, who being in the form of God, made himself of no reputation, but humbled himself, &c.* vers. 5. 6, 7. Peter exhorting servants to bee subject to their Masters, not onely to the good and gentle, but also to the froward, and that even when they do well, and suffer for it, they should take it patiently, gives this reason, 1 Pet. 2. 21. for even hereunto were yee called; because Christ also suffered for us, leaving us an example, that yee should follow his steps, who did no sin, neither was guile found in his mouth, who when hee was reviled, reviled not again, when hee suffered, hee threatned not, but committed himself to him that judgeth righteously, vers. 22, 23. Hee that saith hee abideth in him, ought himself also, so to walke, even as he walked, 1 Joh. 2. 6.

The Twentieth Direction.

20 *Bee much in Prayer.*

After the putting on of the whole Armour of God, to which the Apostle exhorts, Eph. 6. 16, 17. hee prescribes *Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance,* vers. 18. in like manner after all the Directions that have been

^uSelf-denial is
not of our
selves, but of
God, who only
can take us out
of our selves.
Dr. Sibbs
Souls Conflict.

given to help you in the practice of Self-denial, this I would commend unto you, as without which, all other means are ineffectual.

Consider ^u God must inable you or else you will never do it. Self-denial is the gift of God.

Object. 1. *Why is it required then?*

Ans^w. Not because it is in your power, but because it is your duty.

Object. 2. *Well then, God can give it if he please.*

Ans^w. True, hee can, but will not, unless hee bee sought to for it. *Yee have not, because yee aske not, Jam. 4. 2.*

Object. 3. *But if I pray, will hee hear mee?*

Ans^w. Try, and see what will come of it.

Consider, *God is a God hearing prayer, Psal. 65. 2. and hee hath said, Aske and it shall bee given you; Seek, and yee shall finde; Knock, and it shall bee opened to you, Matth. 7. 7.*

Object. 4. *But will hee give this? this gift of Self-denial?*

Ans^w. Hee is the giver of every good and perfect gift, *Jam. 1. 17.* and this is one of them.

Object. 5. *But my want is so great, &c.*

Ans^w. Hee gives liberally, bountifully.

Ob-

Object. 6. *But I have nothing to move him.*

Ans. Hee gives freely, *Isa. 55. 1.*

Object. 7. *It may be once or so, but what if one come often, again and again?*

Ans. Hee upbraideth not.

Object. 8. *But it is onely to some that hee gives thus liberally and freely, hee will not do so to such an one as I am.*

Ans. To all men. Hee giveth to all men liberally, *Jam. 1. 5.* that is, to all that ask of him, all that ask in faith, *vers. 6.*

Obj. 9. *But what if he hath decreed not to give?*

Ans. What if hee hath decreed that hee will give? the one is as likely as the other. Bee not solicitous concerning the will of his decree, but attend to the will of his Precept.

Object. 10. *But I have prayed; and yet cannot deny my self.*

Ans. Yee ask and receive not, because yee ask amiss, *Jam. 4. 3.* Ask in faith, ask importunately, ask again and again. *Paul prayed thrice against the thorn in the flesh, that it might depart from him, and at length obtained a gracious answer, 2 Cor. 12. 8, 9.* Therefore pray continually, pray without ceasing, and it will not bee long ere thou get the victory.

Draw mee, wee will run after thee,
Cant. 1. 4.

Turn thou mee, and I shall be turned,
Jer. 31. 18.

^w It was no ill
wish of him
that desired
God, to free
him from
an ill man,
himself. Dr.
Sibbs Souls
Conflict cap.
5. 62.

A [vv malo homine] meipso Libera me
Domine. Luther.

THE END.

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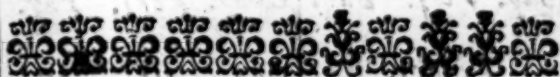
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Errata ita poterunt emendari.

Page 1. line 1. after Religion, make a full period; and begin the next word with a great letter, thus, *Notwithstanding all the preaching, &c.* Page 7. l. 25. for *errours*, r. *error*. p. 10. l. 24. blot out [*e*] and read *αἰμασπάραις*, p. 13. l. 17. blot out [*i. e.*] and read *ἡ οὐμὰς ἡν ἀλαζονείαν*, &c. and let down Plutarch, with a mark referring to it in the Margin, l. 30. for *hand-some*, r. *ransome*, p. 14. l. 14. r. *By crosses it means affliction*, &c. p. 21. l. 19. for *that that*, r. *than that*, p. 35. l. 27. for *debate*, r. *de-vote*, p. 36. l. 23. r. 3. There is an hostile Self-denial, &c. p. 47. l. 2. r. *affurget*, p. 106. l. 25. r. *ennobled*, p. 155. in the Margin r. *Bellarmin enervat*, p. 169. l. 14. blot out this figure [1] p. 178. in the Margin for *ἢ ἢ* all along, *ὅτι ἀγὰρ ὅλο*, &c. p. 201. l. 2. blot out the comma after *doctrine*, and make it after *notwith-standing*, p. 217. l. 15. for *all yes*, r. *all ours*, p. 224. in the Margin for *qui certe vergem sensus*, r. *qui certe verum est sensus*, p. 338. l. 30. r. *If he be not denied*, p. 239. l. 17. in the Margin, for *inde cavet*, r. *indica-vit*, l. 19. for *bonam*, r. *bonum*, and for *quod vere bonum non esse, nec posse non velle*, r. *quod vere bonum non est, nec possit non velle*, l. 22. for *προσπαλίσαν bene utatur*, r. *ne προσπαλίσαν bene utatur*, p. 244. l. 22. r. *Assistants*, p. 252. l. 17. r. *that pinch their servants*, &c. p. 267. l. 22. for *overcome*, r. *over-overcome*, p. 273. l. 2. blot out the com-ma after *them*, and read *after the perfection of*, &c. p. 328. l. 10. r. *a branch that corruption*, &c. p. 346. l. 32. r. *worthy of it self*, p. 373. l. 13. make the comma after *not*, and read, *yes hee prevails not.*